The Universalist Leader

Boston and Chicago

December 29, 1923

Of Wounds and Sore Defeat

Of wounds and sore defeat
I made my battle stay;
Winged sandals for my feet
I wove of my delay;
Of weariness and fear,
I made my shouting spear;
Of loss, and doubt, and dread,
And swift oncoming doom,
I made a helmet for my head
And a floating plume;
From the shutting mist of death,
From the failure of the breath,
I made a battle-horn to blow
Across the vales of overthrow.
O hearken, love, the battle-horn!
The triumph clear, the silver scorn!
O hearken where the echoes bring,
Down the gray disastrous morn,
Laughter and rallying!

William Vaughn Moody.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Universalist Publishing House

HAROLD MARSHALL, MANAGER

176 NEWBURY STREET, BOSTON
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President Coolidge has been quick to take advantage of the agreement with this country which will give the American Revenue authorities the right to search up to twelve miles out for liquor smugglers. He is clearly determined that a lively use shall be made of the extra tract of sea conceded for this purpose. The details of the new anti-rum fleet which he is asking Congress to sanction might well make Morgan or Flint turn uneasily in his grave. It will certainly convince, among others, the people who have lately been offering through the post huge returns on any sums lent to them to break American law that they are going to have an extremely precarious run for their money—or for the money of their subscribers. . . . We have no doubt that since its hand is set to this task Congress will see it through, and that the immediate future will find the neighbourhood of America an uncommonly hot corner for the adventurers who are engaged on this shoddy and provocative enterprise. Nothing, we are sure, will better please the people of this country. . . . The British flag has been largely used to cover the disreputable work of the rum-runners and they will welcome the most vigorous possible use of the concession to achieve the purpose for which it was made. (*Manchester Guardian.*)

* *

The wrong use of right things puts so many right things in jeopardy! For example, it is easy to see, in the present state of our national affairs, that our open house idea has created odds against us. We have been bestowing upon strangers much more than our duties to afford asylum and hospitality have required. Americans themselves are coming to feel downtrodden and oppressed. How well what Peter wrote for Christians applies politically to many who have obtained citizenship among us: "As free, and not using your liberty for a cloak of maliciousness." Some of these boisterous liberty-haters wear such a cloak, and how they delight to flaunt the red lining of the cloak! (*H. H. Clark, in Zion's Herald.*)

* *

Here is a gem!—"Modern thought is not merely the enemy of the Church. Modern thought, in the sense of universal democracy, the rejection of authority, divorce, race suicide, Socialism and Bolshevism, is the enemy of civilization." This statement is published in an American religious periodical of dignity and influence. It is some comfort to an abhorred radical to observe that the ordinary advocate of democracy is after all no better than a Bolshevist! (*Unity.*)

* *

I do not call it "progressivism" simply to make suggestions for visiting upon our present economic order a plague of embarrassments and impediments. (*William Hard, in the Nation.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

THE TWO CAMPAIGNS

FOR better for worse, for richer for poorer, the two campaigns are going on together. The Perin-Cate House and the Washington Memorial Church projects will not be divorced.

What the Providence Convention decided we ought to do, the executive officers will do.

The Board meeting will be hurried up to give a final approval to the plans which Dr. Atwood, Dr. Lowe, Mr. Etz and Dr. McCollester have been making in Boston.

We do not wish to anticipate any announcements the General Officers have to make. We simply say that they have put and are putting time and thought into these great projects handed over to them by the General Convention.

* *

THE THINGS WHICH ABIDE

THE never ending flight of the years brings us again to the closing of the old year and the beginning of a new one.

Certainly we live in the midst of changing and fleeting things. In the city of Denver a few days ago, several men and women who crossed the plains in the days of the pioneers were present at a showing of the picture, "The Covered Wagon." What thoughts, what emotions, must have been theirs as they went back fifty years in memory to those days when they pushed their way across the continent toward the land of the setting sun! Times have changed. No longer do men and women cross the continent on the long, tedious and dangerous journey. The automobile and railroads have crowded out the prairie schooner and the pony express. The Indians no longer roam over the plains nor lurk in the mountain passes. And those mountains, which fifty years ago struck terror into the heart of many a pioneer, to-day do not frighten us. We travel over them in automobiles, some sail above them in aeroplanes, and in a few short years when the Moffat Tunnel is completed we shall go straight through them by train! Yes, we live among changing and fleeting things.

While the "great world spins forever down the ringing grooves of change," the work of the Universalist Church, while assisting the new order to take the place of the old, must be to help men and women to remember the things that abide.

Behind all the changes of life is God, "in whose sight a thousand years are but as yesterday when it is passed and as a watch in the night." An old poet once called the world "a cupboard of food and a cabinet of pleasure," but Theodore Parker called it "the home of us all, and the dear God is the great Housekeeper and the ever-present Mother therein." What humanity needs in these swiftly changing days is to be still and become acquainted with God. Tolstoi was right when he declared "that the trouble with this age of our is that it has lost the sense of God." We must make God real to men and women.

Jesus also abides with us still. In a world where so many leaders prove futile, and where so many become puzzled in the entanglements of life, it is a great thing to go forth on a Christ Crusade and help humanity find a real Leader.

The human soul abides forever. In an age when so many people are rushing headlong after the changing things of this life, it is absolutely necessary that the Church proclaim the immortality of the soul. Men need to know that the human soul is not as the grass that flourishes for a little while and then dies, but that it is made in the image of God and is made for all time.

These are the things which abide like the stars long after the bonfire has gone out. These are the things we must make real to men and women.

H. H. N.

* *

LODGE AND THE COURT

SENATOR HENRY CABOT LODGE is attempting to show Massachusetts first and the country second why he is opposed to the World Court.

What it amounts to is that he is opposed to what is and strongly in favor of what isn't; he will fight tooth and nail what is practicable and possible, he will give his adherence to what nobody can put over.

In the same way Mr. Lodge once announced that he was for "a league of nations" but not "the League of Nations."

The seven million majority which people are fond of claiming was against the League of Nations was made up of millions of honest men who believed that "a league or association of nations" freed from the "evils," as they called them, "of the Versailles league," was an alternative proposal. Nothing, however,

happened. There was neither "the" league nor "a" league.

Against the Court Senator Lodge now starts a fight, using the same tactics that he used against the League. It is not going to be an easy victory for him. In the first place he has powerful Republican opposition to face. In the second place, he goes squarely up against the fact that the present Court, to which over forty nations have given their adherence, owes its establishment to Elihu Root, a Republican Secretary of State. He devised a method for the selection of judges when the question was deadlocked hopelessly and, as David Lawrence says, "ended a generation of debate."

In the third place, the proposal for a World Court is not a partisan question and can not be made one. Doubtless there will be those who will tell ministers and churches to "stay out of it" and "leave it to those who know about such questions," but the matter has gone too far for that. Practically every great denomination and every small one is committed to it. It is a great moral issue. On the right settlement of it may hang even the existence of our western civilization.

We have no illusions as to what the powerful Foreign Relations Committee of the Senate has the power to do, nor as to the views of the men who make up the majority, nor as to the enormous difficulty of getting anything through such a hodge-podge of conflicting personal ambitions as the Senate has become—but an aroused, determined, fighting public sentiment can awe even the Senate.

There is only one court up for discussion. It is in existence and admirably performing its work. The Hughes reservation which declares that in accepting the protocol for the Court we do not accept the League of Nations adequately covers that point. It is the duty of Christian men to make clear their determination that the isolationists will not be permitted to befog the issue or to defeat a project so full of hope for all mankind.

* *

INCONSISTENT ORTHODOXY

IT is difficult for the strict constructionists to be consistent in any subject of thought or line of conduct, and the difficulty is greater in orthodoxy than in anything else. It may be, as Emerson says, that consistency is the foible of small minds, but he was thinking of the men who would not change their thought or action in the present because of their past position. Such consistency is an obstacle to progress and makes sincerity difficult if not impossible.

Consistency, however, in matters of thought and action in the present is another and different matter, and, for intellectual as well as for moral reasons, we desire to have full accord between our thinking and our conduct. It is an intellectual necessity and a moral virtue. Now the strict Orthodox constructionists are insistent that the more progressive and liberal men be consistent in their interpretation of the creeds and be loyal to the promises and pledges they made when they become servants of the Church. They consider the liberal constructionists as inconsistent, and indeed as dishonest, and would read them out of the Church. They confront them with the creeds and their promises and show them how inconsistent are their utterances with them.

This is the strategy of the strict orthodox and fundamentalists in the various Churches, and the latest exhibition of this is the pastoral letter of sixty-five Episcopal bishops in their recent special convention in Texas.

Now consistency if and when demanded by the strict orthodox of their progressive and liberal fellow-members should be their own virtue, and yet we venture to remark that they themselves are not literal constructionists with respect to all the articles of the Apostles' Creed. They demand of others literal acceptance of the virgin birth and the physical resurrection of Jesus, but how is it when it comes to such articles as "the descent into hell," "the ascension to heaven," "the sitting at the right hand of God" and the "resurrection of the flesh?" Do they hold to these articles? Do they put a strict construction upon them? Take for instance the last article of the Apostles' Creed. It declared originally in the resurrection of the flesh, meaning by this the body of flesh, bones, organs, nerves, brain. Do they still believe this article in its literal original meaning? Or do they find relief in the English mis-translation of the Greek *"sarkos anastasin"* and Latin *"carnis resurrectionem"* into "the resurrection of the body?"

For centuries Christians believed in the literal resurrection of their flesh, but few of the most conservative orthodox now do. Why then not be consistent themselves before they demand consistency of others? We read somewhere that certain persons are bidden to cast the beam out of their own eyes before they try to take out the mote from the eyes of others. These bishops want strict construction in the interpretation of some articles of the creed, but they reserve the privilege of a very free construction of other articles.

This situation shows how difficult, if not impossible, it is to be consistently orthodox, and what great impediments such creeds are to all persons who move with the progress of the world. The orthodox and liberal Episcopalians have our sympathy. We know they are free in some things and we wish they were free from their creedal bonds. A living Church should not be tied to past formulations of the faith—or if so tied then there should be the full and frank recognition of the right, the need and the duty of revision to bring the articles up to date in order that there may be less confusion and more consistency in matters of creed interpretation and subscription.

D. E.

* *

THE WARS OF THE FUTURE

AT a recent meeting of the Authors' Club of London General Sir E. Swinton said that they must make up their minds that the war of the future would be a different thing from the war of the past. Warfare would be more dreadful because, in his opinion, it would take the form of attempts to blot out whole areas or sections of nations, and the danger in the future would not be confined to professional troops. The enemy would strike at the

entire nation and at the heart of the nation. Any nation which could move only in two dimensions would be knocked out by one moving in three.

This confirms what is being said not only by those working for peace but by professional military men everywhere working for larger appropriations for air forces. Will Irwin has written two books and is going about the country lecturing continually to drive home this truth expressed by General Swinton.

We must not exaggerate. We must get our facts straight. But this truth of the more terrible nature of future wars, their inevitably suicidal nature, the utter impossibility of protecting non-combatants, is one we must drive home in every conceivable way.

* *

"BACK TALK"

IN another column we reprint an editorial on "Back Talk" from the oldest religious weekly in the United States, the *Herald of Gospel Liberty*, which was born in New England and has now migrated to Dayton, Ohio.

Most editors feel much the same about comments, criticisms, and even attacks from readers.

In the first place, while not literally true, there is truth in the proverb, "Every knock is a boost."

In the second place we need to know the impression we make and what gets home.

In the third place we are far from infallible, either in thought or expression, and in the rush at times, of even a weekly newspaper office, we don't say what we mean or mean just what we say. We get wrong and need to be set right. We get right, almost by chance sometimes, and the outcry we cause shows us how right we were.

A few of our subscribers want the *Leader* placid as a mill pond. That kind of paper we can't make for it will be as shallow as most mill ponds if we attempt it.

But in spite of criticism, attack, opposition, much of which we shall print, we expect to make the *Leader* calm and confident in the calmness and strength of an irresistible faith in God and man.

* *

STAYING AWAY FROM TOKYO

MOVING picture films showing Tokyo and Yokohama during the earthquake and fire were taken by an Austrian at the risk of his life, and were shown before the National Geographic Society in Washington, on Nov. 30, the first time in this country. With them were shown some of the impressive still pictures secured by the *New York Times*.

These pictures deepen the impression received from press despatches and private letters, and make us realize the truth of the characterization of this disaster as "one of the two or three of greatest magnitude in the history of the world."

Certainly no city was ever wiped out more completely than Yokohama, and no capital city was ever more damaged than Tokyo.

As more complete and accurate reports come in, we realize better how everything at the time was combining "to get people out of Tokyo" and to prevent mere curiosity seekers from going in. Arthur Stanley Riggs, lecturing before the National Geographic Society, told how the first step taken by the soldiers when they arrived on the scene was to ship people out.

Of course as soon as the fire could be checked and food and water started into Tokyo, a wise disaster relief policy reversed that process, knowing that people can be cared for best in their own homes except under most extraordinary conditions.

Any disposition to criticise foreign teachers, missionaries, or relief workers for not quickly getting back to their jobs is modified when we realize the existence of martial law, the military control, and the marked disposition of the Japanese to do the actual work of relief themselves.

Unquestionably for some days at least and perhaps some weeks, the presence of every additional person in Tokyo, women particularly, was an additional responsibility to the Government. Nobody knew just how far the Korean insurrection would go, nobody could tell whether or not still more terrible quakes would occur, there was an enormous amount of work burying dead bodies, many of which were in bad shape before they could be reached, and the problem of food and water was acute.

* *

ELIGIBLES

MR. BENTLEY, author of "A Texan Challenges the Klan" in *Collier's* for Nov. 3, says it is the eligibles who can knock out the clan, you and I and our neighbor—the "American-born, white Gentile Protestants fighting it at every turn."

Not only is this true in regard to the Klan, it is true of everything.

No New Yorker can go into Mississippi and reform the politics. The people of Mississippi can do it far better for themselves. He is not an eligible.

If there are selfish ideals in the platform of the American Legion, the men of the Legion themselves stand a far better chance of getting things changed than men outside the Legion. They are eligibles.

The same thing holds with the Universalist Church, the Democratic Party, the League of Women Voters, the Trades Union Movement of Japan, and the Tenth Ward Citizens Union. The eligible is not always a member of the organization affected, but he is the person whose membership or lack of membership, race, religion, social standing, politics or what not, especially fit him for a particular service.

This does not excuse the rest of us from helping. It does not deny the truth that prophets are needed to stand up irrespective of any group and proclaim justice and truth. It does, however, bring home to us the fact that we who are in any way qualified incur a heavy responsibility by shirking the obligations created by our qualifications.

Nobility obliges. Revolutionary descent obliges. White blood obliges.

It is a cowardly thing to leave the friendless immigrant, or the despised Jew, or the outraged negro, or the patriotic Catholic, to fight his own battle in the country we especially claim as our own

The Universalist Church---Its Doctrine

Arthur W. Grose

THE Universalist Church has grown up in an atmosphere of intellectual freedom, sincerity and honesty. At all times, even in the midst of the most spirited controversies as to statements of faith, there has existed among Universalists a general disposition to permit each believer to discover and express the truth in his own way. The simpler, the more reasonable, the broader and more tolerant, the sweeter and more comforting, the message, the better it has expressed the genius and spirit of our faith and of our Church.

This truly liberal spirit has not operated to prevent Universalists from arriving at practical agreement concerning the fundamentals of religion. On the contrary, it has promoted the unity of spirit in the bonds of peace. While the most recent official statement of the Universalist faith specifically provides that "neither this nor any other precise form of words is required as a condition of fellowship," actually those who call themselves Universalists freely accept the following "Essential Principles:"

1. The Universal Fatherhood of God
2. The Spiritual Authority and Leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

The objective of all truly Universalist preaching is to give to that gospel such an element of reality as it can only have when freely and fearlessly proclaimed by sincere souls.

The Bible, for example, must not be set apart from the world in which men actually live. The world can not be six thousand years old in church and six million years old everywhere else. As a true revelation from God, in the sense that it is the most illuminating statement as to the real meaning of the universe that can be found in all literature, and that it was written by sincere and devout men, genuinely anxious to learn and do the will of the Heavenly Father, the Bible can be understood and appreciated. Make an "infallible" book of it (which means not only a book absolutely without fault in thought, statement, translation, punctuation, etc., but a book that will be "infallibly" understood as well), and we simply make it unreal. Universalists hold that the Bible can only fully serve its purpose as men are helped to distinguish between truth and superstition and to care more for truth than for mere authority. This naturally leads to the position that the real Bible is never finished. Revelation and inspiration are still to be found in every utterance which gives a man a broader outlook, wider sympathies and a more earnest desire and purpose to live in real fellowship with the Great All Father.

The world to-day needs a real God whom men can respect and love. The caricatures of God which represent Him as an arbitrary and supremely selfish tyrant, using His Infinite power in ways that for men would everywhere be regarded as immoral, do not lead people to-day into an attitude of worship. They drive people away from the church and from religion. If we are to avoid the atheism of indifference which ignores God because He is no longer a real being, emphasis must again be given to the Christ thought of God as One who ever stands by our side, interested in all that concerns us, a Companion and Friend as well as that Power not ourselves which is patiently and perpetually working for righteousness in this world and in every world to come. To help men to see and know such a God in Nature, in human history, and in the great social, political, and industrial movements which are changing the world our fathers knew into a different and ultimately better world, is one of the tasks of the Liberal Church. Only in this way can God be restored as the vital, energizing and directing force in human life.

A real God can best be revealed in a real Christ. Much of the current controversy in regard to the doctrine of the Trinity, the pre-existence of Jesus, the miraculous conception, the exact relation of Jesus to the Godhead, etc., etc., is pathetically out of date and fruitless. In the midst of these theological subtleties, the Universalist Church proclaims the spiritual leadership of a real man, and makes its test of Christianity, not in emotional ecstasies over a mythical being, who never could have lived in any world we know, but readiness to follow a true Son of God, by incorporating his spirit and his teachings into our personal lives and into the complex life of the twentieth century civilization. To have the courage that dares to speak the truth, even if we have to go to the cross for it, yet with such true human sympathy that we cherish no bitterness nor resentment; to have the vision that sees God and the good everywhere; to be gentle yet strong, fearless yet tolerant, devout without holding ourselves aloof from the pleasures of the world; and, above all else, to want and try to make our lives count for good—this rather than any theological test is the true measure of allegiance to Christ.

The element of reality greatly needs to be injected, or rather restored, to the whole conception of rewards and punishments. The orthodox brimstone hell has become a joke. The present danger is that the inevitable consequences that follow wrong doing may likewise be regarded as jokes, and Heaven a joke along with it.

"Going to heaven" or "going to hell" are simply terms for what in the natural world we call "cause and effect." Consequences are as inevitable as the sunrise. Laws rule as surely in the spiritual as in the natural world. Most of us have the best of all reasons for believing in heaven and hell. We have been in both places. When a man is at his highest and best, genuinely devoted to truth and right, he does not have to die to go to heaven. The selfish, evil-minded and evil-spirited man is already in hell. As Emerson suggests, "Crime and punishment grow on the same tree." The time element, both here and hereafter, does indeed enter into the ripening of any fruit, be

it good or bad. The only wisdom is to plant the kind of seed that will produce the desired crop. "Whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption. He that soweth to the spirit shall of the spirit reap everlasting life." That law is true both in the here and in the hereafter. "If ye know these things, blessed are ye if ye do them."

There is still need, however, for a real doctrine of human destiny. No man can wisely use the present who does not take the future into his time-view. The architect has the complete structure in mind before the first spadeful of earth is excavated for the foundation. The gardener and the florist plan for their crops when they plant their seeds. It is a perfectly proper question to ask "What does God plan for us?"

Human reason can not to-day be satisfied with any answer that means endless bliss for the few and endless torment for all the rest. Such an answer makes God a failure. George Macdonald's logic is more convincing:

> "Here lie I, Martin Elginbrod.
> Have mercy on my soul, Lord God!
> As I would do were I Lord God,
> And ye were Martin Elginbrod."

After all, the only way in which we can know God's purposes is through the revelation He has made in His world and in human lives. Jesus said: "He that hath seen me hath seen the Father." Our doctrine of destiny, in so far as we are Christian, must harmonize with the spirit of the Christ. We know that here, under the leadership of Jesus, bad men are being changed into good men; sick and insane people are being restored to health and sanity; ignorant people are being taught the ways of wisdom. Scripture, experience and common sense all point to this as God's plan for the race. And since we know here that the health of no community is safe until all are free from disease, and that human rights and property are not fully secured anywhere until they are safeguarded everywhere, so we may know that in any universe where God, as revealed in Jesus Christ, is a real ruler of mankind, none can be fully saved until all are saved. The real solidarity of the race can no longer be successfully controverted. We go up or down together. This gives us a basis for the inspiring hope—

> "That nothing walks with aimless feet,
> That not one life shall be destroyed,
> Or cast as rubbish to the void,
> When God hath made the pile complete."

This is not to say that "everybody will be saved anyhow" without any effort on our part, but that as men learn to co-operate with the Great Architect in completing His plans, God's glorious structure will at length be perfected.

> "Evil shall die and every discord cease,
> And man shall walk with God in endless peace."

The Application of Biblical Geography to Some Typical Lesson Material

Elizabeth Marshall Perkins

IN the thirty-seventh chapter of Genesis we find the story of Joseph being sold into slavery. We are located, as to the general region, in the first verse of the story when we learn that Jacob dwelt in the land of Canaan. The fourteenth verse tells us that Jacob and his son Joseph were at the moment in the vale of Hebron from which the other sons had gone forth to Shechem to pasture their sheep. In the second verse we learn that Joseph followed the occupation common to many men of that day—he was a shepherd. The climate, relief and vegetation of Palestine were directly responsible for the many thousands of sheep that were raised there.

Joseph's dream is from the harvest season. The figure was drawn from his annual experience as he watched or helped in bringing in the great bundles of grain. His second dream was also of the things of nature. To the Palestinian shepherd the sun, moon and stars are close and intimate friends. He spends the major part of the year in the open under their light.

For months in the summer he may never sleep under a roof or even a tent. He stays out in the fields with his sheep continuously and comes to regard the inhabitants of the sky as close associates.

Joseph's brothers were feeding their flocks in Shechem. The city is now known as Nablus, and lies in a valley on the western slope of the central plateau. The valley is rather narrow and has an uncommon amount of running water. West of the city we find fertile fields and delightful gardens as a result of the springs of the region. It must have been an ideal site for pasturage. Joseph was sent from the vale of Hebron to Shechem to find his brothers. Over forty miles he followed the winding road along the top of the Judean plateau. He could scarcely have made the journey in less than two days, yet it was without hesitation that he offered to go. The road along the top of the plateau was not lined with caves as many of those leading down from it were, and the danger of traveling was considerably less.

Upon reaching Shechem, Joseph learned that his brothers had gone on to Dothan, and it was in the latter city that he overtook them and delivered his father's message. As he was coming down through the long valley his brothers saw him and plotted to end his life. The pass at Dothan was of great importance. It made possible the route from Egypt to Babylon, without the climbing of the plateau to the east of the coastal plain. Wells abound in Samaria, since all water must be conserved, so it is not strange to find Joseph being cast into an empty one as a convenient place of hiding him.

Then came the caravan of Ishmaelites from Gilead on their way to Egypt. They had presumably gone down the course of the Yarmuk, crossed the

Jordan and come up through the valley of Jezreel to go through the notch in the hills at Dothan, which would bring them out on the main road to Egypt. The rest of the story concerns itself with the final arrival of Joseph as a slave in the house of Potiphar.

The tremendous significance of the old coast road should be clearly understood. Caravans were constantly passing, and in time of war armies thundered by in a cloud of dust from chariot wheels. It was never safe to travel the roads of Palestine alone. Wanderers always went in parties as they go in groups to-day. The pupil in the church school should be made to understand why the caravan was passing through Dothan. The influence of roads, not only upon the literature of a people, but upon the life of a people, is very important. If we can understand how the relief of Palestine determined its direction, how the climate of Palestine kept people from trying to cross south of the Dead Sea, even though that would have been a more direct route, we begin to apply the principles of geography to this material and to teach it effectively.

Many of the parables are founded on the perception and observation of the Master Teacher of his environment. The first seventeen verses of Luke's gospel give us an excellent chance to study the influence of the geography upon an ordinary narrative of events, although at first the implications may not seem as clear as those in the Parable of the Sower, for example, or of the Vineyard. John was in the Wilderness when the word of God came to him. That suggestion is illuminating. The Wilderness is a shelf of rock which hangs about two thousand feet above the Dead Sea. No trace of vegetation is found. The slopes are parched and barren, the gullies and valleys are waterless most of the time and an occasional pile of rocks casting a shadow would offer the only protection from the heat of a tropical sun. In this place John received his call. Such an environment must be conducive to meditation. The bareness of the surroundings would make a man turn to his own soul for company, and the introspection which would inevitably result doubtless helped to give John his inspiration.

As soon as he had settled his convictions in his own mind he went down to the Jordan to preach. It is quite possible that he chose a gathering of people who had collected for the purpose of fording the river to hear his message. He quotes from Isaiah a passage which shows clearly the influence of geography on the customs of earlier days. The traveling through Palestine was so rough that a special highway was always prepared for the journeys of royalty or nobility. The deep ravines had to be filled or bridged so that the personage would not have to scramble down in them only to scramble out again. The winding roads among the hilltops were straightened out as much as possible, and the rocks were taken out of the path, that is, the rough places were made plain.

John calls the Pharisees and the hypocrites who were there the "offspring of vipers." Particularly pertinent was this comment in a land where there are so many reptiles. The phrase concerning the axe at the foot of the tree is a reference to a custom of chopping out the trees that refused to bear fruit. The soil of Palestine is too poor and the water for irrigation too scanty to permit of any tree being allowed to grow unless it brought forth good fruit.

John baptized with water. He was standing on the shores of the Jordan as he preached, and it was a simple and natural act. The use of water for baptismal purposes was quite familiar to the Jews, so that it would have an even deeper significance when John prophesied the baptism of fire and the Holy Spirit from Jesus. The fan was an implement of the harvest season. After the grain had been trodden out between the hoofs of the oxen and the threshing floor, a circular plot of hard earth at the edge of the field, fan-shaped shovels on the end of long poles were used to toss the straw in the air, and the chaff was blown away in the breeze while the heavier grain fell to the ground. So John conceives of Jesus' work in the world. He will gather the good and scatter the useless into eternal oblivion. Thus the explanation of the geographical elements in this narrative makes it seem more vivid and real to us.

One other example of Biblical material geographically shows the possibilities of teaching material that has no reference to places. Such material necessitates a knowledge of the factors of geography, for location is impossible. Many such references are found throughout the Bible, but in the book of Psalms we have one hundred and fifty lyrics, every one of which shows in some reference or allusion the influence of the environment in which it was written. The mountains, the sea, the plains, the valleys, the flowers and the animals of the land all figure in this great anthology. Let us examine the twenty-third.

The Lord is likened unto a shepherd. The contentment of a well-cared-for sheep is expressed in the phrase, "I shall not want." The shepherd leads his sheep into green pastures wherever possible. The green pastures would first appear in the Jordan valley in the early spring, for it is warmest there, and would gradually creep up the slopes of the hills from the valleys toward the top of the plateau. The sheep follow this upward movement until the beginning of summer finds nearly all of them on the hill-tops. But by summer green pastures are scarce anywhere. The droughts make them too rare for many flocks to enjoy, and so the grubbing among stones begins again, to last until the rains in the following fall bring back some of the grass.

The desire for still waters means two things. It is partially a survival of the nomad days when the people roamed all the surrounding deserts and when still water in oases—that is, the wells or pools—was the only water available. It also includes the fact that sheep have a strong dislike for turbulent mountain brooks, which abound in Palestine in the rainy season, and so the Syrian shepherds even to this day have the custom of making little artificial pools by the side of the brooks in order that the sheep may drink with ease.

The Hebrew word for soul, "*ruarch*," literally means strength. The giving of food and water to the tired animals would restore their strength. The paths of righteousness, like the still waters, has a two-fold meaning. There was a law in ancient Palestine

that whatever a man found on his property he could claim as his. If, then, in going through a village a sheep strayed into a garden or vineyard, he could legally be claimed by the owner of that land. The path of righteousness, in that case, meant the highway which was public property. Another explanation for the phrase is found in the fact that sheep often strayed when out on the fields and the shepherd had to search for them and bring them back on the right trail again. From this experience Jesus gave us the incomparable parable of the niney and nine.

The Valley of the Shadow of Death is doubtless an expression of the author's knowledge of the character of the ravine roads in Palestine. There are many roads or paths following the beds of streams which wind in and out among great piles of rocks or past caves. These roads are infested with robbers, both human and animal. Plundering Arabs or wild beasts may devastate the flock if it is not carefully shepherded, yet the sheep fears no evil, for his shepherd is there. He knows the use of the staff and the crook. The wild animal will be beaten off, and sooner or later the path will again emerge into sunlight and open spaces.

The preparing of the table was and is a custom which the Syrian shepherds have always performed faithfully. There are certain poisonous herbs in Palestine which must be rooted out and burned in any new place of pasturage. So the shepherd goes about pulling them up and gathering them into a small pile to be burned before the sheep are allowed to enter the field. There is another danger in the fields that must be eradicated. Nests of snakes which have a poisonous bite must be scattered. So the table is prepared in the presence of enemies.

The anointing of the head with oil comes at the end of the day. As the shepherd stands at the door of the sheep-fold, the sheep go by him in single file. This serves a triple purpose. First, the sheep must be counted to make sure that none have strayed from the paths of righteousness; second, the shepherd takes a soft brush and dips it in oil, then rubs it over the sheep's nose; third, each sheep is allowed to drink from a stone trough which is filled to overflowing by a leather bucket. Pools in the pastures are too rare to be relied upon, so the water must be furnished at the end of the day.

When we realize the completeness of this program, we see how naturally the writer concludes that kindness and mercy will always be the portion of the sheep who has such a shepherd. The house of the Lord would be to the sheep the fold, and so he is sure of protection through all the days to come. The comprehension of these details will invariably impress the child with the full beauty of the Psalm. The geographical explanation has been given for every verse in it. The influence of climate and relief, of soil and distribution of water, are clearly seen, yet not a single place is named. Such a lesson might well be given at the beginning of the year to instill in the child the knowledge of the principles of geography with which he may not be so familiar and to convince him that places are not always important.

From these suggestions as to the treatment of typical material, it will easily be seen what the teacher is expected to know and convey to her pupils. Her background must, of course, be fuller than theirs. It is her task to create an impression, and an impression is the result of details carefully and logically presented. The task is not a hard one, and it is surely well worth any effort. To know the geography of each lesson means only a few moments of reference reading on the part of the teacher, and when we see how much fuller and more meaningful a lesson becomes with this sort of an interpretation, any amount of time would be well spent for those purposes.

I---What's the Good of Preaching?

Daniel Evans

WITH the beginning of another year, it is an opportune time to face frankly the question whether or not preaching has any real value. There is much doubt about the necessity and effectiveness of preaching. Some persons in the churches, and some who go only occasionally, and even many ministers themselves, at times raise these questions. Can not persons get in and through the press and books the knowledge they require on religious matters? Why, then, preach or listen to a man preach? And are not persons impressed far more by the ritualistic services than by services in which the sermon has a prominent part? The younger clergy in the English Church depreciate the value of preaching and look with much scorn upon the other churches wherein the sermon still has the chief place, and call these churches "preaching-shops." For themselves, candles on the altar, processions, incense burning, and eastward facing, and strange priestly dress with symbolic meanings, are far more important. Preaching has fallen to a very low level in the Anglican Church. There is some danger that the same depreciation of the sermon and high appreciation of ritualistic worship will overtake young ministers in our own land.

Now and again young ministers become discouraged because their preaching does not have as much effectiveness as they desire; they feel that they can not reach the minds and wills of the adults of their congregation; and they are in danger of thinking that only the youth can be reached, and so they preach only on such subjects as they like and interpret only such experiences as they have. No one would lessen the preacher's interest in the young people, but he must not neglect the adult members nor depreciate the value of preaching to them.

The necessity of preaching lies in the increased power of truth communicated through the personality of the preacher. There is no medium so effective as personality, and when truth looks out of the eyes, goes forth on the winged words, it gets communicated to others.

Truth is transmitted in this vital way with subtle power. The book has great influence, but the

prophetic message through the preacher's personality has far greater power. No printed paper, no radio message, will ever take the place of a live preacher.

The value of preaching consists in the truth it proclaims, the experiences it interprets, the ideals it upholds, the spiritual altitudes to which it lifts, and the inspiration it imparts. The real preacher has a message that does all this for all persons in church.

There can be no question about the necessity or effectiveness of preaching when we hear real preaching. We then know by experience its thrilling power. The preacher has found us at greater depths, has stirred us as we have not been stirred before, has given us the courage to stand fast by our principles, has made us move in worlds hitherto unrealized.

This is the experience which justifies the high place preaching has ever had in our churches. If the minister has heard such preaching, or has ever preached this way, he should take courage for his preaching. And if the people have these experiences under his ministry, they should gratefully and quietly tell him so, not to praise him but to enhearten him.

The Leader Japanese Education Fund

THE *Universalist Leader* believes in the concrete and the specific. It therefore announces the start of a small fund to educate Japanese boys and girls, either in Japan or in the United States.

The following contributions have been received:

Miss Mary Campbell, Riverside, Cal., through the Rev. Willard C. Selleck, D. D., $10. Through the Editor, $100.

MITSUO ITO

The first beneficiary of this fund is Mitsuo Ito, and for his support $110 was despatched to Japan on Dec. 17.

In the *Leader* for June 2, 1923, we said this:

"Mitsuo Ito, still in what we call the grade school, is anxious to have a university education. Lately, he climbed the first round of the ladder. Only last week, he was one of eighty to be selected out of over 3,000 applicants for admission to the Musachi High School. The tuition at this school is about 66 yen, or $30 a year. If he lives in the dormitory, as he should, for the school is a long distance from his home, it will cost 300 yen, or about $150, or a total of $180 a year. Mr. Ito with a salary of $1,200 can not carry this load."

In the *Leader* for June 30, the following appeared from Dr. Selleck, transmitting Miss Campbell's subscription:

"The education of Mitsuo Ito appeals to me strongly. Here is evidently an opportunity for our Universalist people to duplicate, in a way. the education of Joseph Hardy Neesima. What better investment for the future friendship of the American people and Japanese people and for the peace of the world depending so largely upon them, could we possibly make?"

The Rev. Fred C. Leining, chairman of the Mission Board, and the General Convention officers heartily endorse our raising this fund.

The *Leader* fund will be transmitted through the Mission Board and the General Secretary.

There was never a greater chance of doing good in any nation than in Japan of to-day.

There is no form of service which reaches farther than education.

We never had a brighter, better boy in whom to invest a few dollars than this eager, yearning, lovable Mitsuo Ito.

There are thousands of others equally full of promise.

The following letter from the Rev. Sempo Ito is of unusual interest at this time:

Tokyo, Nov. 14, 1923.

My dear Dr. van Schaick,

It is more than half an year since I had the honour of seeing both you and Mrs. van Schaick in Tokyo. Indeed time is always flying like an arrow, and our precious life is too short. I suppose you had very good time, and learned many valuable things by the world's travel you did this summer. As the universe is the living Bible, we learn many truths of the Heavenly Father through it. Your people will be interested to learn many new truth from you.

We learned also that it is almost impossible for us (men) to know God's plan, and many times human plan which seems us to be wise will be crushed by God. We did not expect even a little of the great calamity which took place in Tokyo and its vicinity on the first of September. No past calamities we know in our history of Japan were not so big as this. The total loss suffered by Tokyo and Yokohama only from the present calamity is estimated by the Metropolitan Police authorities at approximately 35,000,000,000 yen. By the quake or flame more than 100,000 people were killed and another 220,000 people are still missing in both cities. All our plans for the work in Tokyo Central Church as well as the Perin-Cate House were broken by this accendent. For a while we were entirely discourage and did not know what to do. But by and by we have discovered through the thick mist of darkness a brilliant sun of the Great

Hope. We learned that under any circumstance God is always mercy on us, and God's plan is always better and wise.

I should say this calamity is not curse from devils, rather is to reveal the glory of God. Long time I believed in theory that God is the father of all, and we are all brethren to one another. The doctrine of the Universal Fatherhood of God and the universal brotherhood of mankind is testified by the universal sympathy from almost every corner of the world. It is absolutely beyond our power to manifest our gratitude. We Japanese as a nation will certainly never forget all this good will and kindness manifested by her foreign friends, especially American friends so liberally.

It is very happy for me if you would kindly take your consideration for what I want to ask your favor. As to my third boy Mitsuo I once consulted with Dr. Ayres whether he can kindly try to find some American friend who will kindly help for the school or educational expense of this boy. Because it was absolutely beyond my power to send him to school. With the present salary my debt is rather increasing every month, though I am frugal to economize by every possible means. Of course it was more easy way for me to send the boy to an apprenticeship, then I need not any expense. But it is too sorry for him to crush his earnest desire. But Dr. Ayres told me that it is possible to find some friend to help my boy's expense. After a while Dr. Ayres told me again that Dr. van Schaick will kind find some one to help my boy. It was very, very happy for me when I heard it. I have great confidence upon Dr. Ayres and you, and ever since I am always happy thinking that I will some day get a good news from you.

I am very happy to tell you that the boy had very high mark in the examination of the last term, and the order of his school standing is the twentieth among the eighty boys. The old school building where he attended before this calamity was reduced to ashes by the flame, but the new building is to be completed in near future. Some of his school mates were killed by the quake. Therefore the school did not open till late. Since last week he has usual lessons just as they were before the disaster. Every day he is now very much interested with his lesson. Now it is getting colder day by day and still I can not make him a winter uniform and an overcoat.

I shall have very happy Christmas if I can get a good news from you until that season of the ye r.

Yours very truly,

S. Ito.

Cruising Around These United States

VII With the Boston Universalist Club

John van Schaick, Jr.

"THESE club banquets get to be something of a bore," remarked a genial gentleman in the outer office. "Me for sweet domesticity where I can put my feet up and smoke a pipe."

I confess that I shared his feeling in principle if not in detail. But going to the monthly meeting of the Boston Universalist Club that night I had to allow that one can overdo the slippers-fireside-dear-old-fragrant-pipe act.

In the first place there were men around. In fact that is all there were. The man who is the most unswerving admirer of women gets tired seeing them doing alone the things in which he is especially interested. He wants to see some of the energy which men put into law and insurance and real estate and what not, tied up specifically to some church task.

These sixty or seventy people at the Club dinner were men brought together from all over Greater Boston.

Mr. Sam T. Cushing, one of the members of the Executive Board, said that this sixty or seventy could be turned into one hundred and sixty or seventy, and it sounded as if one or two like him starting out together will double or treble the force and scope of any project. "We want to make this club such a one," he said, "that no man will call it just one more club or think of the meeting as just one more night out. We want to make it a power for good and a pleasure for all who come."

Dr. Leroy Coons, another member of the Executive Board, was elected chairman for the evening, as Judge Marden, the president, was ill, and the Rev. Fred A. Moore, vice-president, was quarantined on account of the illness of his wife.

Mr. Victor A. Friend spoke first. He is the head of a large wholesale bakery, has been president of the Massachusetts and of the New England Master Bakers' Association, and when the war came he distinguished himself by taking a high, unselfish and determined position against raising the price of bread. In Universalist circles, he is president of the Massachusetts State Convention and the new national president of the Universalist Comrades.

Mr. Friend got up and told the story of his taking the office of superintendent of the Melrose Sunday school—how he felt that he couldn't do it, that he was the last man in the world to do it, but that a little voice inside said to him, "You ought to do it." So for fifteen years he did that work and also part of the time served as chairman of the board of trustees of the Melrose church.

Then a little voice within said to him, "You ought to be teaching boys." He resisted for a time, was urged not to give up the position of superintendent of the Sunday school, but finally did give it up and started a boys' class with four or five pupils. Now he has seventy or eighty boys and men. Mr. Friend said that no man can make a greater contribution to society than by teaching such a class of boys, and that nobody can measure the happiness one gets in such a work.

It was interesting to note the effect of his speech on the men. Having eaten a good dinner, steeped in tobacco smoke, far more ready to be amused than instructed, they listened with marked attention and cheered with enthusiasm. There was something of a genuine religious experience, of fine idealism, of winning manhood, which leaped all the hurdles and reached the mark.

Since I heard Bishop Blake at the Twentieth Century Club, I had been anxious to hear Dr. L. O. Hartman, editor of *Zion's Herald*. Since his return from Russia last summer he has been filling speaking engagements all over New England and is in demand continually around Boston.

Like Bishop Blake he has been attacked bitterly for not admitting the truth of the seventy or eighty popular lies in general circulation about Russia. He

began his address by saying that theology is "about washed out" as a matter of controversy, and that the note of the age in which we are living is "Pull together for the Kingdom of God."

Referring to Victor Friend, he said that after such moving testimony he felt that he ought to "take him out of this hotel to-night, and back into Methodism, where he belongs."

Turning then to Russia, he advised all present to read Prof. Edward A. Ross' book, "The Russian Soviet Republic." "Like all who come out of Russia," he said, "and say anything good about the Russian Soviet Republic, I am in more or less danger. I have been attacked as a Bolshevik. I am not a Bolshevik, I have no sympathy with the doctrines of Karl Marx, but I do feel that a man should tell the truth. I admit that I am not an authority simply because I have been to Russia. I am not a historian, not a sociologist, not an economist. I am simply a traveler who has attempted to report what he has seen and heard. Wherein is this disloyal to my country?"

All this sounded like 1915. At that time I often saw Edward Eyre Hunt when he came from his post in Antwerp to Rotterdam. He was one of the brave and efficient Hoover men working in Belgium under the Germans. Said he: "Whenever I come out and run into an American, they ask me about the atrocities. They are not only disappointed but positively angry when I tell them I never have seen Belgian children whose hands the Germans cut off. And some of them have said afterward that I am a Pro-German."

Something of this same kind of "phobia" Dr. Hartman and Bishop Blake have run against.

"I was standing at the Gate of the Kremlin," Dr. Hartman went on, "when Norman Hapgood and his wife came along. He asked me the question then that he has since asked and answered in the *International Magazine* for October: 'Why Lie about Russia?' It is a pertinent question. Both in Europe and in America there is an immense amount of propaganda against Russia. Ross, in his book, analyzes forty-nine of the major lies about Russia."

Dr. Hartman vividly described asking one of the leading Soviet women about the nationalization of women. Her eyes flashed as she replied, "What poor ignorant peasant woman of Russia would believe such an infamous lie about the women of the United States?"

There is the lie about the execution of 2,000,000 people by the Soviet authorities since 1917. Dr. Hartman explained that these figures include all who lost their lives in the three counter revolutions of Denikin, Kolchak and Wrangel, and that the official figures of those executed are 15,000.

He answered the lie about the safety of the streets of Moscow and Petrograd by personal experiences. As to the fate of Tikkon, the Archbishop, he described the successive despatches which told how Tikkon had been electrocuted, had been poisoned, had been tortured until he was a raving maniac, and then told how Bishop John L. Nuelsen went to see Tikkon, found him hale and hearty, and so happy in the great monastery where he had been imprisoned that he wanted to stay there in spite of the fact that he had been released. Besides, Tikkon frankly told Bishop Nuelsen that his imprisonment was justified because he had been guilty of counter revolutionary activities.

Dr. Hartman saw Trotsky, whom he spoke of as "a fanatical idealist."

He saw a review of the Red Army, "600,000 strong," "the only army in the world where every soldier has to read and write," "an army which sings as it marches: 'We will spread the seeds of freedom throughout the world, and if need be, we will die for them.' "

Trotsky told this American delegation that he is building up this army for defense only, "so that the outside world will not interfere with our social experiment."

What Russia is doing in education, the interest of the Soviet government in art, music and literature for the common people, how the great art collections are intact and crowded by the masses, who have special guides and instructors, all were set forth.

Then Dr. Hartman launched into the economic side, described how "Lenin swallowed Marx whole," how they ran into difficulty, couldn't make the peasants deliver, couldn't raise taxes, and how Lenin was the first to see that he could not make Communism work and was big enough to modify it.

"Lenin," said Dr. Hartman, "is one of the greatest statesmen of Europe. He is wrong in theory, wrong in method, but he is a great man and entitled to your intellectual respect. He was big enough to stand up and say: 'Boys, it is not working. We will have to change.' "

Dr. Hartman's own view of the future of Russia he expressed as follows: "In twenty-five years, I verily believe that you will see in Russia one of the greatest democracies in the world. It is a wonderful country, rich in oil and mines and wheat and men. There is great raw material there out of which to build manhood. They are idealists."

Finally Dr. Hartman took up the amazing, unprecedented change which has taken place in the Greek Russian Orthodox Church and the interesting relation it is coming to bear to Western Protestantism.

For years that Church has been the abject agent of the Czar and his bureaucrats. Because the Church was the bitter foe of all liberty, because of its heartless cruelty, millions were alienated from it. So to-day in Russia, the Soviet leaders are agnostic or atheistic. The most aggressive body against the Church is the "Young Communist Party."

Said Dr. Hartman: "The Church of Jesus Christ helped send people to Siberia. It was used to ferret out the enemies of the Czar. Even the confessional was not safe. On the Kremlin is the tablet you have read about, 'Religion the opiate of the masses.' It describes a historic fact. Under the Czar, religion was used to keep the people asleep. All through the centuries, those who wanted to make the Church serve Christ were crushed or compelled to keep silence. Now they are in control. But they are pitiably poor and they are faced by the aggressive atheism of the Bolsheviki and the Young Communists.

" I wish that you could have looked in upon the Great Council of 1923 of this Church which Bishop Blake and I attended. There were five hundred delegates—lay and clerical. Over the stage was the head

of Christ crowned with thorns. Every major action taken by the Council was Protestant and forward-looking.

"They passed a degree separating Church and State.

"They unfrocked the Patriarch Tikkon.

"They vested all authority in this democratic council of the Church.

"They enunciated the sanctity of family life.

"When they came to deal with the question of relics, so venerated by the masses, they seemed at first to temporize, but reflection showed the wisdom of their action. They decreed that relics must be brought out into the open and labeled for what they are. Wouldn't that be a great thing in America? Wax saints would be wax saints. Wooden bones would be wooden bones.

"This new Russian Church is crippled at a time it ought to be most aggressive for faith. Theological schools have been closed. They are terribly poor. They must keep up the supply of trained priests. An ignorant, untrained ministry is always a menace.

"When we saw the situation, Bishop Blake and I subscribed $50,000 to be paid in three years to enable them to reopen one or more of their schools. Now that our Mission Board will not back us up we are raising it ourselves and have raised $33,000 toward it in five months."

There were several extraordinary things about this address:

It suggested the beginnings of another Liberal Christian Church in the world, freed from superstition, open to the leadership of the Holy Spirit of truth.

It described the action of responsible Methodist officials who recognized that their chance to do something was not in financing little weak heretical Methodist chapels in Russia, but in going straight into the mighty Russian Church as men and brothers with sympathy and help. This is not a little thing. It is one of the most courageous and statesmanlike things in modern church history.

It wrote down in bold letters a statement of missionary ideals and policy for every Church and land. "Not to be ministered unto but to minister." "Whosoever will save his life shall lose it."

The meeting did something for us that no dozing by the fire could have done.

The Reopening of the Moscow Theological Academy

Dr. Julius F. Hecker

SUNDAY, Nov. 25, will be a memorable day in the Russian Church. On this day, after six years of non-existence, was reborn the institution of higher theological learning which for over a century was the pride of the Russian Church.

The Moscow Theological Academy was founded in 1813 and was famous for its scholarship and liberal traditions. It gave the Church leaders and scholars, not a few of whom reached world-wide fame.

Now it has received a new lease of life under conditions radically different from the past. This was emphasized by the speakers at the opening exercises. In the forenoon, at the Cathedral of Christ the Saviour, Metropolitan Eudakim, formerly for twelve years rector of the academy, assisted by members of the Holy Synod and the faculty, celebrated divine service and preached to a large audience of devout worshipers. In the evening the "act" of reopening of the Academy took place in the former Patriarch's palace, in which for the present the academy is housed. The old spacious buildings of the academy are lost to the Church, having been occupied by a Soviet Institution of Technology.

Metropolitan Eudakim presided and in his opening address revealed to the audience of professors, students, and friends of the academy the past glories of the old academy and also the reasons for its tragic downfall. He said: "Sixteen years of my life I spent within the walls of the old academy. I was a student there, later on teacher, and for twelve years its rector. There is no one living who knows so well the inner life of that institution. It was a mighty force in scholarship, a great influence in shaping the policies of the Church and of the nation, yet its mighty organism was infected by a germ which finally brought about its downfall. This germ was the lack of liberty, without which no learning can flourish and no truth be attained." He gave many instances showing how he, as rector, was compelled to censor the work of his faculty—how he was forced to cross out many valuable passages of the lectures of his professors, how he was compelled to suppress many a learned treatise which exposed the inconsistencies of the old *regime* in State and Church. The Metropolitan told how his own work of about one thousand passages on "Monasticism" was buried by the censor because he, being a monk himself, dared to prophesy the downfall of this institution in Russia. "I was compelled to be the grave-digger of sacred truth. I did it with a bleeding heart and prayed that the day might come when the Church of Russia should have an academy where, unhampered by censor and police authority, it could pursue the search of divine truth. To-day this prayer has been answered. Our new academy shall be free to speak the truth as God gives us to see it. Thus it will educate a real leadership for the Church and the kingdom of God throughout the world." In conclusion he expressed his deep gratitude for the brotherly aid which our American friends have rendered in making it possible to reopen the academy, and proposed to send a telegram of greetings announcing the joyful event to the friends of the academy in America.

The Metropolitan was followed by other members of the faculty. Bishop George Dobronravoff, professor of New Testament exegesis, spoke on faith and reason centering around the question "What think ye of Christ?" Professor Popoff, a church historian, compared the history of the old and new academy to the old temple of Solomon and the temple rebuilt after the Babylonian captivity by Ezra. Father Krassotin, an eloquent preacher of deep evan-

gelical convictions, and professor of the practise of preaching, showed that the downfall of the old theological education and the old *regime* of the Church was inevitable and necessary, and that the new academy's first and principal task should be to give to the Russian people preachers of the gospel, of which it had so few in the past. Archbishop Alexander Vedensky, professor of systematic theology, who was absent from Moscow on a lecture tour in the provinces, sent an eloquent letter in which he expressed the hope that the new academy would become the lighthouse of the new Russia, fearlessly facing its problems, and in co-operation with the new constructive forces of the country would build in the heart of the Russian people the kingdom of Christ.

The last speaker called upon was the writer of this letter, who has been honored by being asked to take the chair of Christian ethics and sociology in the new academy. I introduced myself as the link between the Russian Church reform movement and the progressive Christian movement in America, and told of the deep interest which our American friends have in the efforts to re-establish theological education in the Russian Church. I said that in the past the theological institutions of Russia trained priests and servitors of the cult. The new academy has to train preachers and evangelists, and must become a school of prophets or fail in its purpose. I also spoke of the world-wide significance of this school and the service it can render in fostering friendly relations between the Russian and American peoples and in preparing the way for the unity of the Christian Church throughout the world.

The fact that I, as a Protestant, am to be on the faculty of the academy, for which there is no precedent in the Russian Church, shows the sincerity of the Russian reformers in their efforts to evangelize the Church and foster friendly relations with the Protestant Church of America.

The festivity closed with a modest banquet in the apartments of the Metropolitan, at which many toasts were given to the honor of our American friends who made the joyful occasion possible, and the sincere desire was expressed to attain a lasting friendship of the Russian and American peoples. There was freedom, faith, and joy in these speeches. I felt that those of our friends who by their liberal gifts made possible the opening of the Moscow Theological Academy rendered larger service to peace and good-will among the two mighty nations of the East and the West than all the talk of diplomats and newspapers of the last six years. We certainly have chosen the more excellent way—the Christ way. Love never fails.

The academy begins its activity with about fifty students enrolled. This number probably will increase to about a hundred, for since it became known that the school actually has been opened many applications are coming in. All of the students have at least a secondary education, the majority have more. There is one bishop among them, and about half of the number are priests whose education was interrupted by the revolution. The rest are laymen of various professions, teachers, engineers, lawyers, officers, and other professional men. The faculty consists of six theological professors, one teacher of Greek and one of modern languages, a secretary, and a librarian. The beginning is modest as compared with the former wealth and glory of the old academy, but the spirit of it is valiant, prepared for any service and sacrifice.

Moscow, Russia.

The New Reformation

EARLY in December, 1923, in Dallas, Texas, sixty-five out of one hundred and forty-three bishops of the Protestant Episcopal Church of the United States adopted a pastoral letter to be read in all the Episcopal churches of the country.

The *Christian Century* summarized the letter as follows:

> The bishops have published their pastoral message in a series of ten paragraphs of explanation and reassurance. These are to the effect that a distinction is to be made between the facts and statements of scripture and the creeds on the one hand, and the theological explanations by which they are defined; that the affirmation of these truths is of vital importance to faith and life; that the shorter Apostles' Creed is to be interpreted in the light of the fuller Nicene Creed; that some test such as the shorter creed is reasonably required as a condition of baptism; that a clergyman of whatever rank is required to promise conformity to the doctrines of the Church as expressed in the creed; that he has no right to deny or trifle with any of its declarations; that honesty in the use of language—to say what we mean and mean what we say—is not least important with regard to religious language; that objections to the doctrines of the virgin birth of Jesus and his bodily resurrection have been abundantly answered by the best scholarship of the day; and that the creeds give abundant opportunity for free thought and speculation on the meaning and consequences of the facts revealed by God.

Issued from Texas, where the fundamentalists are strong, this letter was at once seized upon by fundamentalists as backing for their cause, and received by the modernists in the Episcopal Church as an attempt to throttle free inquiry and free speech.

The Modern Churchman's Union (of Episcopalians) was the first to speak out.

The executive committee of that organization, headed by the Rev. Elwood Worcester, D. D., president, and the Rev. Stuart L. Tyson, D. D., vice-president, met in Boston, announced an Advisory Council of prominent men from all parts of the country, and reaffirmed the following principles:

> Believing that Christ is the Way, the Truth and the Life, it is our purpose:
>
> 1. To affirm the continuous activity of the Holy Spirit in all spheres of life and thought.
>
> 2. To maintain the right to interpret the historic expressions of our Faith in accordance with the results of modern science and of Biblical and historical scholarship.
>
> 3. To advance, as an aid to the ultimate reunion of Christendom, co-operation and fellowship between the Protestant Episcopal Church and all other Christian Church.
>
> 4. To bring the Gospel to the unchurched classes of our population, in order to win their allegiance to the religious and moral demands of the Kingdom of God.

5. To further the application of the principles of Christ in all industrial, social and international relations.

6. To encourage greater freedom and elasticity in the worship of the Church, in order to adapt it to the need and thought of the times.

7. To emphasize afresh the nature of the Christian life as personal fellowship with God, and to study with sympathy those movements and tendencies of thought which are mystical in character.

To carry out these principles the Union will circulate the organ of the English Union, called the *Modern Churchman;* will publish pamphlets and books embodying at once the best scholarship and entire loyalty to the Jesus of history and the spirit of the Episcopal Church; will conduct group discussions on the modern problems of religion, and furnish accredited teachers and preachers to visit such localities as its members may desire.

It should be clearly understood that the Union is not a partisan organization and that it has no interest in ecclesiastical politics. The cleavage between liberal thought and so-called fundamentalism is not vertical but horizontal. The Union opposes only that obscurantism which is to be found in all parties in the Church. Yet its methods will be constructive rather than controversial. It will strive to promote the Catholic conception of comprehension and not the sectarian idea of exclusion. It will try to speak the truth in love. It believes that the truth will prevail and that it needs no legal enactments to prove or enforce it.

It feels justified, therefore, in calling upon all in our Church who are like-minded to join it and help the cause of reverent and fearless study and the free and fearless announcement of the truth as it is in Christ Jesus, claiming the liberty which our Church allows, the liberty wherewith Christ has made us free.

This, however, was only the first gun.

The *Churchman* of New York published vigorous editorials calling attention to the fact that "the widespread distress and disturbance of mind among many church people caused by utterances concerning the creeds" is not as great as the widespread disturbance of mind and distress of many more equally sincere Christians because of lack of real statesmanlike leadership in the Church and of some utterance to meet the difficulties of the thousands of modernists who are asking if they ought to stay in the Church. One layman wrote as follows to the *Churchman:*

"I have written to you several times in terms of warm appreciation of the work you are doing in your valued paper. It has been to me the weekly hope for the future of the Episcopal Church. Your own editorials, which have dealt fearlessly with the intellectual issues of the Faith, and the series of articles by Principal Major, Dean Rashdall, Professor Leighton, Bishop Lawrence and Bishop Williams, have been a source of inspiration and an assurance that one can be enlightened and in touch with modern thought and yet remain a member of that ancient Catholic Church whose dignified tradition one honors and loves. Your paper and the influence of clergy who hold similar opinions to your own have led me to remain within the Church. Your paper, I repeat, has been the chief factor in making me feel that I could respect my mind and yet remain an Episcopalian.

"Your account in the issue of the *Churchman* received this morning of the pronouncement on the creeds by the recent meeting of the House of Bishops has disquieted me not a little. Does it not cut the ground from under the modernist position and leave men like Dr. Tyson or Bishop Lawrence or the editor of the *Churchman* in a position of insincerity and open rebellion to the official position of the Church (as proclaimed by the bishops) and with them place the laity who share these liberal opinions in a more than dubious position? May I plead with you in your position of importance and influence to proclaim the truth in this crisis, to speak out as you have done in the past? If those of us who are modernists because our minds force us to conclusions we would not have chosen are to have any advocates before the bar of the Church, it must be yourself. I feel deeply in this matter and I trust you will share my feeling."

In its issue for Dec. 15, the *Churchman* said this:

It is easy for members of the Episcopal Church to say that there is no fundamentalism in our communion, and easy enough to prove it—on technical grounds. It is not so easy to prove that there is not a large group of our membership that is essentially at one with the fundamentalists we have quoted in their purpose of "cleansing the Church" of all who are "tainted" with modernism, or the spirit of liberalism in theology, by whatever name it is called. We are fully informed of movements now under way in this Church which, if pushed to conclusion, will appall all who believe in tolerance and will stamp the Church with the spirit of the Middle Ages. We wish profoundly that these sincere advocates of literalism might be inspired at this season to a literal exemplification of the Christmas message of good-will in their attitude toward their fellow churchmen. Of this cleansing of the spirit the Church of Christ stands in dire need.

Dr. Leighton Parks, rector of the powerful St. Bartholomew's Church, New York City, created a sensation on Dec. 16 by preaching a sermon attacking the pastoral letter of the bishops. He took as his text 1 Corinthians 4 : 2, "Moreover it is required in stewards that a man be found faithful." He had his curate read the pastoral letter that has become the storm center of the controversy, then said:

"I did not wish to call your attention to this, but I am required by the canons of the Church to see that it is read to this congregation. Inasmuch as that letter implies that there are pastors preaching from their pulpits dishonestly I find it necessary to enter an emphatic protest.

"I have laid aside the accustomed vestments worn by a clergyman and I have put on an academic robe that I may come before you to instruct you as a doctor of philosophy, and that I may drive out any erroneous doctrine.

"It is very questionable whether this letter has any legality at all. There is much in it that may commend itself to any man or woman. But there are several things that ought to be seriously considered in this crisis the bishops have brought upon the Church.

"One of these is the questioning of the integrity of our clergy.

"Are the bishops the sole defenders of the doctrine of the Church? If they are, then I have no right to speak to you, and all you have to do is to listen to what the bishops say. But when we turn to the matter of doctrine in our Church we see that the power of the bishops is carefully restricted. Not one jot or tittle of the doctrine of the Church may be added to or subtracted from by all the bishops in the Protestant Episcopal Church. Doctrine can only be changed by a concurrent vote of the bishops with the clerical and lay deputies to the General Convention. For the bishops to speak as if they were the sole definers of the faith, is contrary to the constitution under which we live.

"Of course the bishops know this, but they say they have that authority which from the early days has been permitted to them. They talk about 'Catholic Tradition.' Well, I don't know what that means, and the bishops do not know any better than I. It is a vast and intricate problem which the best scholars of the world have been trying to solve for many, many years.

"The Protestant Reformation gave to every priest equal powers with the bishops in matters of faith. Am I to be told that after almost fifty years in the ministry of this Church I am a dishonest man?

"Suppose a minister does not agree with the bishops in regard to some matter of doctrine. What then? I am just as much responsible for the purity of the doctrine taught in this parish as the bishop of the diocese is in his larger field. The difference is that I am not at liberty to go to any other rector and

tell him that he is not preaching sound doctrine to my way of thinking.

"The bishop of the diocese, however, has that privilege. And moreover, it is his duty to do so. But the rector is privileged to have the matter tested by a court of his fellow clergymen. We have a democratic, constitutional Church. And we absolutely refute the idea that the bishops are the sole definers of the 'Catholic Tradition.' If it were otherwise I would not fool away my time here among you, my people—the little time I have left to labor. I would go over to Madison Avenue and Fiftieth Street and ask Archbishop Hayes what 'Catholic Tradition' is. He knows. It is a perfectly consistent doctrine that if we are to appeal to 'Catholic Tradition' we should go to those who know.

"But this is an un-American principle. If this continues we will have a Church that is not American and instead a Church that is by and for the bishops.

"I think the bishops have been very unfortunate in the witnesses they have called."

Dr. Parks dwelt at length on the history of the Apostles' and the Nicene creeds, and said the true Nicene creed made no allusion to the virgin birth. He said the Council of Constantinople did not consider the question of the virgin birth.

"Were it shown that the creed had been set forth by all the General Councils it would mean nothing to you and me, as the English Church says that a great council may err—and they have erred—in other words the English Church absolutely refused to let its bishops be the sole definers of the faith.

"For almost fifty years I have tried by the help of God to be diligent in prayer and in the reading of the Holy Scriptures. Now then, after passing many hours in that study when I come before my people to teach them in the light of that prayer and study, am I to be told that I am 'dishonest' because I do not happen to agree with what those good bishops say?

"Take the doctrine of the bodily resurrection of our Lord Jesus Christ. The accounts in the Scriptures are confusing. At times it would seem his followers saw a physical body, and at other times that they saw a ghost.

"There are many earnest ministers in our Church who believe the doctrine of the bodily resurrection is untrue. They turn to St. Paul's words.

"Why should we insist that the essential thing is the physical resurrection? This does not unchurch those who believe in the physical and bodily resurrection, because they can find Scriptural grounds for their belief. And the man who does not believe this doctrine can find Scriptural grounds for his unbelief.

"Then take the doctrine of the virgin birth. Those who say Jesus Christ was born of a virgin are justified by the Scriptures, but so far I have been unable to find but three references to it.

"The best scholars tell us that the word used by Isaiah in his prophecy means 'a young married woman,' and this was wrongly translated in Greek to mean 'a virgin.' It is possible that the early writers found it a beautiful suggestion that Christ was born of a virgin. St. Paul said that Jesus was born of the seed of David after the flesh. His ancestry in St. Matthew and St. Luke was traced through Joseph, and those two gospels state it was Joseph who was descended from David. We have no idea about Mary's ancestry. In St. Mark there is not one word about the virgin birth. The fourth gospel says his father was Joseph. There is justification from Scripture for those who deny that the virgin birth was a historic fact.

"And now it may be asked in regard to the bishops' pastoral, 'Who is called a dishonest man?' The fact that no one is mentioned reflects on all of us. There is a widespread belief that this letter of the bishops is directed against the Bishop of Massachusetts, whose book on 'Fifty Years' recently appeared.

"If they had called him by name it would be necessary to bring him to trial. And why is he not brought to trial? Because it would shake the Church to its foundation. There is not a clergyman in this Church who does not thank God for this man. They can't bring him to trial.

"I will now ask why they don't bring me to trial. I am not a distinguished priest, but for many years I have been preaching things which the bishops condemn.

"They did not bring to trial the Rev. Dr. W. Russell Bowie of Grace Church, this city, and the Rev. Dr. Elwood Worcester, pastor of Emmanuel Church, Boston.

"If they don't bring Lawrence and Bowie and Worcester and me to trial, whom will they bring to trial?

"I will put a hypothetical case to you. There is a poor, friendless, but not altogether helpless man whom it is proposed to bring to trial for saying the same things that Lawrence, Worcester and Bowie and many others have been saying for years.

"I have in my hand a statement made by an attorney and sworn to before a notary public that his bishop said to him, 'And you will stand about as much chance for acquittal as a snowball in hell.' What do you think of a bishop who would say a thing like that?

"I do not believe the man will be brought to trial.

'If you, my people, believe I am guilty of dishonesty, if the man who has stood before you twenty years, who has baptized your children, prepared them for confirmation, married you, sat by the bed of your dying, offering comfort, who has buried your loved ones—if I am a liar, why should you trust the bishop of the diocese, whom you seldom see and whom many of you do not know, more than me?

"We may even ask whether we are justified in helping build cathedrals which some day may become shrines of superstition. Men and women who ought to be the future leaders in the Church are being driven out of the Church because they can not accept the dogma the bishops set forth.

"Mistaken men we may be, but not dishonest. If we are mistaken, we will rejoice to be taught the truth—but not by dogmatic teaching coming from Dallas."

The "poor, friendless, but not altogether helpless man" to whom Dr. Parks referred is the Rev. Lee W. Heaton, rector of Trinity Episcopal Church, Fort Worth, Texas. Charges have been preferred against him and he has been summoned for trial for saying that he could not accept the virgin birth of Jesus.

The Modern Churchman's Union has undertaken the defense. The *New York Times* describes this phase of the matter as follows:

The Union has brought Mr. Heaton to New York; has raised $1,000 to fight his case; has printed the evidence and will forward 10,000 copies to Episcopal bishops and clergymen. Counsel will be engaged for Mr. Heaton, and if necessary his case will be carried up to the General Convention, which is the Supreme Court of the Episcopal Church.

"We will take up any cause in the interest of freedom and truth," said the Rev. Dr. Stuart L. Tyson, honorary vicar of the Cathedral of St. John the Divine, and vice-president of the Modern Churchman's Union. There is not a man of the 500 members of our union who is not going to stand by Mr. Heaton."

The charge against Mr. Heaton is based on a paragraph in a sermon on Palm Sunday in "What Is Truth," in which he said:

"Consecrated Christian men differ much in their interpretation of the ancient creeds, and each succeeding generation must reinterpret for itself the faith once for all delivered to the saints. For instance, there are those who cling with unquestioning minds to the doctrine of the virgin birth as a statement of physical fact, while others have been moved to analyze it and have discovered new spiritual truths that transcend what the form of words thus so imperfectly expresses. There are those among us who believe that Jesus was in all things and in every way both God and man, the incarnation of God and the son of Joseph. This is my own opinion, and there is room in the Church for those who must reconcile theology with religion."

The evidence in the case was made public at a conference in

the parish house of St. George's Episcopal Church, in Stuyvesant Square, between Dr. Tyson and Mr. Heaton, who was accompanied by his senior warden, Dr. John D. Covert, a Fort Worth physician. Dr. Tyson declared that the attitude of Dr. Heaton was identical with that of Bishop William Lawrence of Massachusetts. "But instead of taking a man like Bishop Lawrence," he said, "it is proposed to take this young man from the Southwest for a test case." He called attention to the importance of the coming trial, and said that the last Episcopal heresy trial, twenty years ago, was that of the Rev. Dr. Algernon S. Crapsey on the same charge.

"Bishop Moore of Dallas has stated that this Heaton case is the beginning of a concerted movement to cleanse the Episcopal Church of modernism," said Dr. Tyson. "And let me say right here that Mr. Heaton did not actually deny the virgin birth.

"News of the action of Bishop Moore reached here, and we telegraphed Mr. Heaton to come North. Mr. Heaton arrived here ten days ago, and since then he has visited large groups in Boston, Philadelphia and New York. He presented his case, with documents. Intense enthusiasm has been aroused through the entire East in regard to this persecution, and a Heaton defense fund was promptly started, with the Rev. Dr. Alexander C. Cummins of Poughkeepsie as treasurer."

Mr. Heaton explained that the issue was between the fundamentalists and the modernists. "In Fort Worth," he said, "I am standing out alone as a modernist. The other ministers are all fundamentalists, and they are all under the sway of the Rev. Dr. Frank Norris, pastor of our leading Baptist church, who is perhaps the leading fundamentalist in America."

On Tuesday, Dec. 18, the leading papers of the United States again gave many columns to the matter, the headlines saying "More Rectors Join Dr. Parks Against Bishops," "Dr. Reiland of St. George's Comes Out Strongly for Modernism," "Bishop Manning Silent."

Dr. Reiland said: "I have seen the newspaper reports of Dr. Parks' Sunday sermon and it is an exceedingly able and courageous utterance. He and Bishop Lawrence unquestionably are the greatest gifts to liberal and constructive thought in the Episcopal Church."

Dr. Reiland added that the $15,000,000 drive for the cathedral of New York is dead so far as liberal churchmen are concerned. "A $15,000,000 fabric for fundamentalism does not interest us."

Dr. Stuart L. Tyson, one of the ablest of the modernists, outlined the position of the modernists in an address before the Women's Monday Afternoon Club at Plainfield, N. J. Speaking on "The Bible in the Light of To-day," he said that the modernists in the Episcopal Church would resist any move to drive them out of the Church. He called Dr. Parks' sermon on Sunday the greatest religious discourse delivered in New York in modern times, and continued:

"Dr. Parks threw down the gauntlet and the issue must now be definitely disposed of. On all sides after the services on Sunday morning I heard comments from an enormous congregation to the same effect. The modernists are not concerned in denying the virgin birth or anything else. Their whole concern is for the right of free inquiry and for unrestricted spread of truth.

"The modernist says of the virgin birth that whether or not it occurred it is not essential to full belief in Christianity. The modernist affirms with Dean Inge, dean of St. Paul's, London, England, that where there is a question about the miraculous it is a scientific and not a religious one, and that it has no bearing on the divinity of Christ.

"The modernist is altogether constructive. He has no desire to tear down. Modernism is not a school of thought like fundamentalism. It is an attitude of mind. The mind of the fundamentalist is closed to new truths. He believes that God's final revelation was completed some time in the past. This was the attitude of the fundamentalists in Christ's time. Christ was crucified because he affirmed that God's revelation was not final.

"The modernist takes the same position as Christ, namely, that God reveals new truths to men in every age. The modernist is determined to consecrate to the Christian religion every new truth no matter from what source derived. This is the real issue now dividing all our Churches.

"The fundamentalists fixes upon some period in past history as completing God's revelation. He is continually looking toward the past. The modernist is living in the present with his face turned toward the future. He has a passionate desire to make clear to men and women living in the twentieth century that the essential truths of the Christian religion can be so interpreted as to harmonize with what these men and women have learned from their studies in other departments in life.

"The fundamentalist on the contrary insists that these men and women must accept an interpretation of Christianity in terms of obsolete science and philosophy. The modernist has not the least desire to drive from the church his fundamentalist brother, on the contrary his idea of the Christian Church is that it should be comprehensive and many sided so as to meet the requirements of the diverse types of human nature. The fundamentalists insist, in contradiction to the witness of all history as well as to the teachings of Christ, that uniformity of religious belief is the only possible ideal, hence the bitter quarrel."

Two radically different views of the importance of the controversy are expressed by Dr. Guthrie of St. Mark's in the Bouwerie and by Dr. Dieffenbach, editor of the *Christian Register*. Dr. Guthrie is the rector who has been putting on religious pageants in his church, for which he was summoned to give an account to Bishop Manning. He entered the Church war between the modernists and fundamentalists by stating that the virgin birth of Christ is being made a clinical question, and said:

"I detest discussion and I hate controversy, but as far as the virgin birth of Christ is concerned, you might just as well scrape the paint off a Rembrandt painting to have the pigment analyzed. In the long run, the modernist position is bound to triumph. Many scalps will be sacrificed in the process, and how long it will be before the modernists are victors I can not say. Perhaps it will be fifty years.

"As a thinker, I do not care a snap of my fingers for the present controversy. I sympathize, of course, with the Rev. L. W. Heaton of Dallas, Texas, who is, I see, to be tried for heresy for alleged denial of the virgin birth of Christ, and I admire Dr. Leighton Parks' announcement last Sunday on the same subject, when he openly flouted the virgin birth and defied Bishop Manning to put him on trial for heresy.

"But this is all beside the point. In the present sphere of the controversy we should try to avoid all questions not vital to the teaching of the Christianity of Christ. Why bring points of dogma and doctrine into the limelight? The modernist movement will grow by itself in the inner consciences of those who go to church.

"In point of fact the battle is already won. The intellectuals have definitely ranged themselves on the side of the liberals. It only remains now to educate the masses. In the last 2,000 years the people have, unconsciously to themselves, changed their views in the most extraordinary manner on the most vital questions of Christianity. There have been six different Christian religions since the birth of Christ. But all the time they have used the same words to cover different conceptions."

The position of Dr. Dieffenbach is reported by the *Boston Herald* as follows:

"Episcopalian liberals who find themselves unable to reconcile their beliefs with the decrees of the bishops' council at Dallas, Tex., may find a haven in the Unitarian Church, where the liberals of all denominations will be welcomed. The invitation is extended by Dr. Albert C. Dieffenbach, editor of the *Christian Register*, and the man that first opened up the fundamentalist issue nearly two years ago.

Dr. Dieffenbach, undismayed at the schism developing in the Protestant Church over the issue of fundamentalism, yesterday said that any church which was interested in freedom would be considered by the *Christian Register* as coming within the fold of true Protestantism. The liberal movement of to-day he regarded as the greatest and most encouraging development in Protestantism since the Reformation.

Not only did the Unitarian editor fail to deplore the split, but instead welcomed the realignment of Protestant churches. "Fundamentalist churches belong properly to Rome," he said. "The difference is that they are not as good as the Roman churches, not as consistent. The free churches insist upon the right of private interpretation of the soul's right of free and direct access to God."

The upshot of the movement toward liberalism, Dr. Dieffenbach felt, would be a consolidation rather than a further divergence among the denominations. The liberals of all Churches could meet on a common ground, as could the fundamentalists, he said.

Of the present difficulties in the Episcopal Church he said it would be impossible to foretell exactly the outcome. The liberals, however, would not be beaten down. The action of Dr. Leighton Parks, rector of St. Bartholomew's Church, New York, in defying the Episcopalian bishops to try him for heresy, Dr. Dieffenbach regarded as typical of the attitude of the liberals. He did not think that Dr. Parks would ever be brought to trial.

Bishop William T. Manning of New York, born in England and with Catholic leanings, Dr. Dieffenbach said, would be deposed or would retire and return to England within a year. "Bishop Manning is exceedingly reactionary in his theology. If he isn't a fundamentalist, there isn't a single fundamentalist doctrine he doesn't hold to." He then opened a volume of "Who's Who," and pointed out that the biography of Bishop Manning contained in that book does not state the place or country of the bishop's birth. He left the reporter to deduce the reason for the omission.

Enlarging on his invitation to all religious liberals to take refuge with the Unitarians, he explained that the growth of liberalism corresponded in large measure to the growth of democracy in the world. It was the change from full recognition of outside authority to the development of the authority of the spirit, he said. The *Christian Register* itself, organ of the Unitarian Church, has carried in its last two issues the line, "Journal of the Free Church."

Of fundamentalism in general, Dr. Dieffenbach, taking the words of James Truslow Adams and applying them to fundamentalism, said, "It blasts the morality of the universe and damns the character of God."

Dr. Dieffenbach had only words of praise for Bishop Lawrence, who, he said, was too strong for the Episcopal bishops to destroy. "He is no coward, no time-server, who cheats his soul with the fallacy that doctrines are unimportant. He knows you can only have pure religion by believing honest, intelligent doctrine."

The Rev. Harold E. B. Speight of King's Chapel (Unitarian), Boston, took issue with Dr. Dieffenbach, giving out the following interview:

"It is a poor service to render the modernists in the various churches to add fuel to the fire of controversy already assuming the proportions of a conflagration. I have read with interest the pronouncement by Dr. Albert C. Dieffenbach, editor of the *Christian Register*, organ of the Unitarian denomination.

"His contribution is a suggestion that liberals discontented with conditions within their own Church should ally themselves with Unitarians. It is a little unfortunate that your headline, 'Offers haven for liberals within fold of Unitarians,' forces an interpretation upon Dr. Dieffenbach's words which perhaps he, and certainly many Unitarians, would not desire. He can speak for himself, but there are many Unitarians who recognize that the hour is fast approaching when the 'liberals' in all denominations will unite, not under any one theological banner, but around a common purpose. They must soon take common action to meet the menace of a rising tide of reactionary theology that is inimical to Christian fellowship and to militant leadership in social service.

"Modernists in the various denominations may find themselves sufficiently close to one another upon common ground to associate themselves in a free Christian Church of America. The basis of this Church would not be doctrinal agreement, but a common spiritual loyalty and a great purpose of service to the world.

"In order to belong to this Liberal Church, many clergymen and their congregations would find it necessary to break away from the historic communions whose authorities continued to impose creedal tests; but there are many others who could retain their present denominational connections so far as these affiliations seemed to serve a good purpose, and yet associate with other avowedly liberal groups under the auspices of the united liberal movement.

"Such a national Liberal Church would be open to Unitarians who cared to associate with it, and this would utilize their contributions to Christian life and work instead of ignoring them as is done by the Federal Council of Churches of Christ in America, and most local Protestant federations of churches.

"Such a free Christian Church would have far more chance of fruitful leadership in reaching those who have abandoned the churches because of impatience with ancient formulas and the relics of medieval procedure than any single denomination which is at present looked upon as one among many competing divisions of the Christian Church."

On Dec. 19, the Conservatives secured the headlines again in Boston. Thirty-one Episcopal clergymen of Massachusetts, calling their organization the "Massachusetts Catholic Club," and themselves "thirty-one priests," expressed gratification at "the splendid pastoral of the House of Bishops," confidence in the Church's position attested by the Book of Common Prayer, and felt it "unnecessary to enter into newspaper controversy."

The Book of Common Prayer, to which the above refers, contains this statement of belief, for use on Christmas Day: "Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin."

Of the Resurrection the book contains this article: "Christ did truly rise again from death, and took again his body, with flesh, bones and all things pertaining to the perfection of man's nature; wherewith he ascended into heaven, and there sitteth, until he returns to judge all men at the last day."

On Dec. 20, Dr. Parks gave out an interview saying that he had not denied the virgin birth, but had simply asserted that a man could be a Christian without believing it. At the same time the Rev. Wm. M. Gilbert of Yonkers, a close friend of Bishop Manning, said that Bishop Manning had no grounds on which to try Dr. Parks for heresy.

In the papers for Dec. 21, Bishop Manning of New York issued a pastoral letter asking the 250 rectors and parishes of his diocese to suspend discussion during the Christmas season. The tone of the letter was conciliatory and it asserted that the bishops had enunciated no new doctrine and that all difficulties arising out of the bishops' pastoral should have full and careful consideration.

Why the South Desires the Universalist General Convention to Meet at Chattanooga in 1925

George A. Gay

THIS article is written in part from a personal point of view, and partly from the point of view of an entire section of the country. First of all, the writer was not only surprised but chagrined when the Providence Convention voted to hold its next meeting at Syracuse. Syracuse did not invite the Convention; no place, so far as I know, invited it, except Chattanooga. We had invited the Convention to meet here this year, but had given way to the desire of the Board of Trustees to meet at Providence. From correspondence with several of our officials it was understood that in the event that this Convention went to Providence the next Convention would come to Chattanooga. Those who were all primed to present Chattanooga's invitation, and I may mention that Gay, Manning, Crumpton, and others were actively interested in this, were given no opportunity to extend that invitation, no opportunity to explain the advantages of the plan, and so no chance to assist the Convention to an intelligent vote upon the place for the next meeting. In addition, the nominating committee placed Syracuse first on the ballot and Chattanooga second. Chattanooga was first in point of time and of importance.

This explanation clears the ground for what is really vital.

And the second argument in favor of Chattanooga follows. The General Convention has never met farther south than Washington, but there are thousands of Universalists in the Carolinas, in Georgia, Florida, Alabama, Mississippi, Kentucky, and Tennessee, as well as hundreds in Texas. Chattanooga is nearer to Chicago, Minneapolis, Cincinnati, Mt. Pleasant, Wausau, Denver, Los Angeles, in fact the West, Mid-West, Northwest, and South, than any New England City. It is twenty-nine hours from New York without change of cars, thirty-six hours from Boston, something over forty hours from Portland, and correspondingly less from points in New York, Ohio, Illinois, Minnesota, Wisconsin, Iowa, etc.

In the North the work of the Universalist Church is well established and well organized. In the South it is largely a rural proposition, is not well organized, is often only a few years old, and encounters many obstacles unknown to our strong and mature churches. Our Southern people, with but few exceptions, are not educated up to attending the General Convention. How can they be when they only see a Universalist minister once a month, or once in three months, or once a year, or less frequently? But Southern folks love the South (and it is worthy of their devotion). When, therefore, the General Convention comes South these thousands of people are going to rejoice in that and many will be present. There is certain to be a generous attendance from the Mid-West, and New England will not fail to be on hand in goodly numbers. The result will be an eye-opener all round. We shall know each other better, and the whole movement in the South will receive an impetus that nothing else can give it, and the Church in the North will receive information and outlook which will stir new interests through the years. In fact, if the General Convention comes to Chattanooga in 1925 I feel sure that both North and South will be greatly benefited.

As to accommodations—Chattanooga easily cares for Conventions numbering ten thousand delegates. With the new memorial auditorium we have an ideal place for meetings of all kinds, and when our new 300-room hotel is completed near by we shall possess unrivaled headquarters for a Convention.

Then, too, many of our people who are going to Florida for the winter can plan to travel either by train or auto *via* Chattanooga, and following the Convention continue their journey. For autoists there is an excellent city camping ground not ten minutes walk from our church.

In addition, the scenery around Chattanooga is unsurpassed anywhere, and the historic interest of the city and its surroundings are world-famed. When the Y. P. C. U. came here in 1917 a Cook tour was arranged, and it proved very enjoyable. There is no reason why a similar plan could not be employed in 1925. Places to visit *en route* are Niagara Falls, Mammoth and Crystal Caves, etc. The New York and New England groups could return *via* Washington and include Asheville, Luray Caverns, Natural Bridge, and Washington in their itinerary.

The Convention itself should be somewhat special in its plan and scope—more time for sermons, for excursions, and the like. This would necessitate intensive labor by the important committees before the Convention opened, thus reducing to a minimum the time required for business.

The Convention will receive a warm welcome. The city, the Chamber of Commerce, the Universalists of Chattanooga, the entire South, will extend a hearty greeting.

Therefore, fellow-Universalists, from the point of view of what is fair, from the missionary opportunity offered, from considerations of pleasurable travel and historic values, but above all for the good it will do our entire denomination to make the venture, we feel that Chattanooga is the logical place for the next Convention. If you are deeply interested in this, please write to the secretary of the Convention, Roger F. Etz, and "root" for Chattanooga.

The Infallible Word of God

THE Rev. Charles Francis Potter, pastor of the West Side Unitarian Church, New York City, secured the decision of the judges in a debate with the Rev. John Roach Straton, pastor of Calvary Baptist Church and leader of the fundamentalists, on the subject: "Resolved that the Bible is the infallible word of God." The judges were Ernest Conant, selected by Dr. Straton, ex-Justice Almet F. Jenks, selected by Dr. Potter, and former Mayor C. Neal Barney of Lynn—a member of the Universalist church at Lynn and of the congregation of the Church of the Divine Paternity, New York City.

The decision was on the merits of the debating and not on the merits of the question. The judges deplored the fact that the debaters had failed to agree before beginning on a definition of "infallibility," and did not stick to rules of logic.

Huge crowds attended and hundreds failed to get in. The audience was courteous to both, but the *New York Times* report stated that the greater applause went to Dr. Potter. The *Times* further said: "In rebuttal Dr. Potter scored his most telling points. He upbraided Dr. Straton for preaching a sermon as a debate and for injecting into the debate extraneous subjects. Dr. Straton derided the presentation of stock arguments by his opponent, and said he could have answered them *in toto* if time had permitted.

The debate was the first of a series of five.

Dr. Straton emphasized the preservation of the Bible throughout history despite ruthless attempts at destruction. He portrayed it as the best seller of literature. He stressed the point that its uniformity in thought remains constant even though it took 1,500 years in the making by men of varied endeavors of life, and was assembled in sixty-six divisions. He recited prophecies which he insisted had been fulfilled. He quoted the Bible's own claim to infallibility and asserted it was a "self-authenticated authority."

"First the devil raises a question as to whether God has really spoken, whether He has given us His Word, and then he goes a step further and boldly denies God's Word and declares God to be a liar," was one of Dr. Straton's shots at the modernists. Shame and suffering have befallen mankind, he said, because the devil's lies have been believed in preference to God's Word.

Dr. Potter said: "Let me direct your attention to several passages in the Bible. I hope you and the judges will make a note of these references, and you can look them up in whatever version you think is the verbally inspired, infallible word of God. I shall read them now from the commonly accepted version. These passages I have grouped into three sections; first, those that are inaccurate, that is, unscientific or unhistorical; second, those that are obvious contradictions, and third, those that represent God as doing or approving something which seems to me morally wrong."

Dr. Potter quoted as being unscientific:

Leviticus 11 : 6. "And the hare, because she cheweth the cud." It is well known now, of course, that the hare and the rabbit are not cud-chewing animals although they make motions with their lips and jaws which might easily be mistaken by an unscientific observer.

Genesis 3 : 14. The same sort of mistake was made when it was supposed that snakes eat dust.

Leviticus 11 : 20-22. In this passage grasshoppers, crickets and locusts are spoken of as going upon all fours. These insects all have six feet.

Joshua 10 : 12-14. Joshua making the sun stand still. Those who wrote that story had no idea of the astronomical havoc they were creating. If the sun had stood still "about a whole day," not only would the Amorites have perished, but Joshua and the Israelites as well.

He cited as unhistoric:

Luke 2 : 1, 2. "Now it came to pass in those days, there went out a decree from Caesar Augustus that all the world should be enrolled. This was the first enrollment made when Quirinius was Governor of Syria."

Joseph and Mary went up to Bethlehem for enrollment and there Jesus was born (it says in the days of Herod the king).

Dr. Potter quoted as contradictions:

2 Sam. 6 : 23. "Michal, the daughter of Saul, had no child unto the day of her death."

2 Sam 21 : 8. "The five sons of Michal, the daughter of Saul."

Gen. 22 : 1. "And it came to pass after these things that God did tempt Abraham."

Jas. 1 : 13. "Let no man say when he is tempted, I am tempted of God; for God can not be tempted with evil, neither tempteth he any man."

1 Kings 8 : 46. "There is no man that sinneth not."

1 John 3 : 9. "Whosoever is born of God doth not commit sin: he can not sin because he is born of God."

Matt. 5 : 33-34, Matt 5 : 38-39, Matt. 5 : 43-44. These passages flatly contradict the Mosaic law.

"If it be objected that the contradictions between the Old Testament and the New Testament are no proof of the infallibility of the Bible because we must interpret the Old Testament by the New Testament, how about the following contradictions in the New Testament, indeed in the same book:"

Romans 2 : 11. "There is no respect of persons with God." (This means no partiality.)

Acts 9 : 7. "And the men who journeyed with him (Paul) stood speechless, hearing a voice, but seeing no man."

Acts 22 : 9. "They that were with me saw indeed the light and were afraid; but they heard not the voice of him that spake to me."

As morally degrading ideas of God, Dr. Potter quoted:

Ex. 7 : 13 and 12 : 10. God hardened Pharaoh's heart so that he would not let the children of Israel leave Egypt, and then punished him severely for not letting them go.

Ex. 12 : 18. God said, Thou shalt not suffer a witch to live.

"Very few in this audience would, if on a jury, sentence to death any woman charged with witchcraft no matter what the evidence, and yet on this supposed command of God, and because of the idea that the Bible is the infallible word of God, thousands of innocent women have been tortured and killed by religious fanatical literalists. This one verse alone proves

my contention: Deuteronomy 21 : 18-21. Here is a command to stone to death disobedient children, without trial, on the accusation of their parents. If the parents of New York obeyed this to-morrow, think of what it would mean. For one thing, the parents would be arrested for murder, and rightly.

"Any one of these inaccuracies, contradictions, or immoral sanctions, would, taken alone, prove my thesis that the Bible is not the infallible word of God. All of them, taken together, and many others which might be cited, constitute a body of evidence within the book itself which refutes my worthy opponent's contention. It is a wonder that there are not more inconsistencies in the volume, for it is a whole literature rather than a book by one author.

"My worthy opponent is historically incorrect if he supposes that the Bible is one book. The word 'Bible' comes from two Greek words, *'ta biblia,'* which, being translated, mean 'the book.' There are sixty-six books in the Bible and they were written by very many different men over a long period of time, nearly a thousand years. If these books were arranged in the order in which they were written it would be possible to trace the changing and improving ideas about God which developed among the Hebrews.

"They represent, in the Old Testament, the literature of the Hebrew race, and in the New Testament the documents of early Christianity. Many of these books were written for special purposes, and I doubt if any one of them was written with the idea that it would be included in the Bible. Paul, for instance, writes a letter to the people of Thessolonica giving specific counsels for their peculiar situation. Take the Psalms alone, usually ascribed to David. It takes only a few hours' study to reveal that we have here, not a number of compositions by one man, but the final edition of the Hebrew hymn book, a compilation of many different hymns by many different authors. If you presume that they were all written by David, under the inspiration of God, and the infallible word of God, how can you account for the imprecatory psalms? Will any one who believes in the God in whom Jesus believed, the loving Heavenly Father, dare to say that it is God's infallible word which declares (Psalm 137 : 9) 'Happy shall he be that taketh and dasheth thy little ones against the stones?'

"If the Bible is the infallible word of God, that means not only that what God was supposed to have originally said to the inspired men is infallible, but it necessarily presupposes that there must have been infallible copyists during the period of hundreds of years before printing was invented. Thousands of early Christians and later monks, often-times wearied with long hours at the desk, might easily have made errors in copying, as the existing manuscripts show, to even a superficial observer, that they did.

"Remember that the Old Testament was written in Hebrew, which was translated into Greek and then into English. Remember that Jesus spoke in Aramaic, which was translated into Greek and Latin and those in turn into English. This, you see, necessitated infallible translators, and if you think translators are infallible, you have only to compare the different versions of the Bible. Then again, the printers must be infallible. They were not always. Take, for instance, the famous 'Vinegar Bible,' where a printer substituted by mistake the word 'vinegar' for vineyard.

"There is many a slip twixt the cup and the lip, and it is a long way from the original words of the Bible to the copies which we have to-day, and if one link in the whole chain is weak, then my worthy opponent's contention that the Bible is the infallible word of God is a mistaken argument.

"My main and final criticism of the assertion that the Bible is the infallible word of God is simply this: God is too great to be included between the covers of any printed book. Not the literature of a single race, nor even the literature of all races, is sufficient to comprehend the wonder and the glory and the goodness of God. We can read His message in the sunshine and the flowers. We can read the story of the making of the earth and of the life upon it carved deep in the eternal rocks. The aspirations toward goodness within the heart of man are a better evidence of God than all the books ever written."

Time and space do not permit a more adequate presentation of Dr. Straton's argument; we will deal with it next week.

Attempts at Restatement and Union

THE Rev. Walter Henry Macpherson of Joliet, Ill., puts on the front page of "Our Little Minister," his parish paper, the following statement of the faith of the Webster Grove Congregational Church, and calls it a fair statement of modern Congregationalism and a basis for the union of modern Liberal Churches:

Our Aim

To bring joy to little children, instruction and high ideals to youth, inspiration to men and women in the midst of life, to labor together for a better civilization of brotherly men.

Our Fellowship

Not dependent upon identity of theological opinion, nor of outward circumstances nor of denominational name; but growing from a common loyalty to Jesus Christ, a common passion to serve the world, a common purpose to do justly, to love kindness, and to walk humbly with God.

Our Creed

We believe in the Fatherhood of God and in the Brotherhood of Man. We believe that Christ is the Way, the Truth, and the Life. We believe in the clean heart, the unworldly mind, and the service of love which Jesus taught and exemplified. We accept his spirit and his teaching.

The Rev. Clarence L. Eaton of Yarmouth, Me., adds the following to the discussion:

"There is evident a desire on the part of many Universalists to restate the faith of our Church in a brief but happier and more adequate form than has as yet been made. To think and act in the terms of the great Universals has ever been the mark of great minds, but the growing intelligence and deepening

appreciation of the human mind will ever prompt thinking men to express in new and nobler ways these conceptions.

"The Winchester Profession of Belief was born of the spirit and necessities of the times in which it was written. Its three articles were the answer of our Universalist forefathers to the assertions that they did not believe in God, nor in the Bible, and that Universalists taught that men could do as they pleased and yet be saved. Its felicity of expression made it immediately a cherished statement of our faith. Adopted in 1803 when our churches were congregational in polity, it was neither legally nor religiously binding upon any.

"Between 1844 and 1865 a persistent effort was made to promote a more efficient organization of our Universalist churches. This effort culminated in the General Convention acquiring "jurisdiction" over ministers, churches and associations and in the Winchester Profession being made a legal test of fellowship. Soon ministers and laymen began to find conscientious objections to using it, the word 'restore' being perhaps the chief bone of contention. A demand for revision grew, especially among the younger ministers and those in touch with the new scientific and Biblical knowledge.

"The Boston Declaration of Principles had its origin in a committee appointed by the Boston Ministers' Meeting. This committee, of which Prof. George T. Knight, S. T. D., was chairman, formulated three principles which were adopted by the Boston Ministers' Meeting and later by the Massachusetts Convention, and presented to the General Convention of 1897 at Chicago. In the open discussion at that Convention the three principles were somewhat amended and two others added, one relating to the Bible and one to sin. The five principles thus drawn up were ratified at the session of the General Convention in Boston in 1899.

"The presentation of our faith in 'Principles' was a distinct gain in form of statement and in intellectual liberty. The addition thereto of the clause: 'Neither this nor any other precise form of words is required as a condition of fellowship, provided always that the principles above stated be professed, was a further gain in personal freedom. There are, however, those of us who believe that we will never be a truly liberal Church, nor truly Universalists, nor be true to the essential genius of our Universalist Church, until we return to a purely congregational polity and allow, in the statement of our faith, that entire liberty which is worthy of freemen of the Spirit.'

"The Boston Declaration has not been without its critics. Dr. Knight did not like the insertion of the word 'authority' in the affirmation about Jesus and objected to the phrasing of the two principles inserted at Chicago. The word 'retribution' in the affirmation about sin has been criticised as savoring of the penal policy of vengeance, in which the Universalist Church has never believed. To those who have the modern understanding of the Bible and who sense the danger in a fanatical interpretation of that priceless collection of Hebrew and Christian literature, the affirmation, 'We believe in the trustworthiness of the Bible,' seems like a compromise with truth. Surely we ought not to feel under the necessity which our Universalist forefathers felt in 1803, of defending ourselves against the charge of not believing in the Bible.

"It has been repeatedly pointed out that this Boston Declaration was faulty in only implying and not stating the principles, the universal brotherhood of man and the immortality of the soul. A more serious omission is that of any reference to a fundamental concept of modern Universalism, *i. e.*, that God is engaged in a great work of education, or 'edification,' to use the fine word of Paul. This idea is germinal in our thinking and sharply differentiates us from those who hold that life is primarily a probation. Concerning the fifth affirmation one may simply say, perhaps there are no 'final' things for an Infinite and Eternal God and His children. Universalism is too noble and too big a faith to be put into words.

"Let us keep working away at the task of trying to make a felicitous statement of our belief that can be used in our liturgies and general literature. As a humble contribution to the same I submit the following, the credit for which, in part, belongs to Dean Lee S. McCollester of Tufts College:

"We believe:

"In the Universal Fatherhood of God, in the Universal Brotherhood of Man, and in the Immortality of the Soul.

"In the Spiritual Leadership of Jesus, and in the ever indwelling and guiding Spirit of God as seen in the Jewish Prophets, in Jesus of Nazareth, and in all men in their nobler hours.

"In the Education of the Soul through experience and endeavor, and in the certain discipline of punishment for sin.

"In the Progress of Man through the eternal years of God, and in the Ultimate Triumph of Virtue and Truth in all Mankind."

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THE FRIENDSHIP OF JOHN COLEMAN ADAMS AND HENRY HILLS

THE life of John Coleman Adams was one of rare, beautiful and enduring friendships. No one would minimize his place as a preacher and teacher of liberal thought in America, nor his gifts of scholarship, but his long ministry in Hartford was a sunlit stream of friendship winding through many pleasant places. Many other streams joined his that they might move on as one, friendships warm, sweet, tender and enduring. In many homes the circle was not complete until he arrived, and then happiness was radiant.

Among these friendships none is more beautiful than that which so often brought him to the home of Mr. Henry Hills. Now that a new generation everywhere is seeking happiness in so many new, strange ways, such homes may soon become a lovely memory. In the Hills home Dr. Adams always found three exceptional friends eagerly expectant of his coming: Mr. Henry Hills, Mrs. Hills and Miss Harriet Dickman, a sister of Mrs. Hills. One may describe them as three lovers of the quiet, hidden, deep things of life.

There was nothing of solemnity in these trysts of friendship. Indeed they called out that subtle and tender humor so close to tears which was a gift of

Dr. Adams. We find his writing on the flyleaf of some book or perhaps a scrap of paper or in other strange ways in this home. What could be more tenderly reverent and yet quietly joyous than the following little message written during one of his visits:

"God bless the Hills!
Remove their ills;
Reduce their bills;
Postpone their wills;
Give all that fills.
Amen."

It would seem that Dr. Adams often looked to this Hills family as many of us look to the hills—for renewal. The following is part of a little message written on note-paper in who knows what moment of gentle, grateful tribute:

"When e'er I tired get and blue
And dwell upon life's ills,
I find it beneficial to
Go out and see the Hills.

"You'll get a whiff of gladness rare,
You'll get a pleasant smile;
They'll make you think the whole world fair,
And living quite worth while."

Dr. Adams had not long been home among the blessed and longed-for when Mrs. Hills, too, went away. And now Henry Hills has followed. Miss Harriet Dickman in her eightieth year remains to tell us of these things, and with undimmed but tremulous faith seek comfort in this thought:

"More home-like seems the vast unknown
Since they have entered there;
To follow them were not so hard
Wherever they may fare."

She deeply regrets that she is to lose the Front Porch Studies just at this time.

As a gift of his passing and in gracious memory of precious hours gone, Mr. Hills willed his home to the Church of the Redeemer to be used as a parsonage. This is a material gift of no small value. It is characteristic of the quiet and noble generosity of the man. It is his tribute to John Coleman Adams and will ever be a tangible reminder of a friendship that is one of the rich, rare, memories of the Church.

R. H. M.

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THE PARABLES OF SAFED THE SAGE

The Parable of the Auctioneer

I PASSED a Jewelry Store, where a Red Flag was hung. And I stepped within. And the crowd was not large, nor was it very active, but the Stock was moving. For one man bought a Watch for seven-eighty-five, and another bought a Tea set for twenty-three-sixty-five. And most men went out bearing something that they had purchased.

And as I stepped out, the Auctioneer came out also, and another took his place. And it chanced that we walked together. And I saluted him, and said, I would have speech with thee.

And he said, I am running out for an Early Lunch, for I must get back for the Crowd that cometh at the Noon Hour. Come with me, I pray thee, into this place appointed for those who eat, and let us have a Sandwich together.

And I accepted his invitation.

And I said, I am interested in the way thou doest thy stunt.

And he said, Mine is an interesting Business. My name and my face are familiar to all who are in the Auction Game, for I advertise in the Trade Papers, and I am the Best Known Auctioneer in the United States.

And I think that he was not lying to me.

And I said, Talk shop unto me, I pray thee.

And he said, The whole secret of the Auction Business is to sell things to people who have had no idea that they wanted them and to make them glad they did it. Thou sawest a man buy a Watch, and he had a good watch already. Thou sawest another buy a Silver Tea set, and, behold, his wife hath more dishes than she knoweth what to do with. There be few men who enter Auction Rooms with intent to bid. It is my business to sell goods unto them.

And I said, Dost thou sell Jewelry only?

And he said, Jewelry and Art almost wholly. I sometimes sell Books in Sets, but if so, I cause a Clerk, and usually a bright girl, to be seated beside me, pretty well out of sight behind the Counter, and to give me as I take up each Set a few words about the Author, and with the First Volume open at a good passage to read aloud. And I read distinctly, and I am careful most of all never to mispronounce a name, but to speak it with distinction and familiarity and respect. Thou knowest of the woman who liked to hear the blessed word Mesopotamia; even so, the distinct articulation of the name Wordsworth, or Goethe, or Carlyle, doth go far toward the sale of a set of Books. But I am not literary, and I have had little Schooling, therefore do I specialize in Jewelry and Art, for I know *that* field.

Behold, the curse of the Jewelry Business and the blessing of the Auctioneer is that the Jeweler buyeth a dozen articles of a kind and selleth seven or eight before that style changeth, and his profits are tied up in dead stock which runneth fast into money. And his reputation in the community is my best asset. And he sendeth for me to help him out and I suggest a Remodeling Sale. So he buyeth some new Wall Paper for his Remodeling Sale, and I sell his Old Stock, and mix in enough of the New to keep it going. And many a Jeweler do I save from the Sheriff, and the goods are as good as those that he hath kept in stock. But I could never run a sale on the demand of those who come with intent to buy.

And I said, My business is like unto thine. For I must deliver goods unto those who have not come to buy, even as the prophet said, I am found of them that sought not after me. So must those who come to scoff remain to pray.

And he said, If I were not an Auctioneer, I should like to be a Preacher. Think of the chance a man doth have at a lot of folk who come with no idea of Getting Religion, and of surprising them into taking home a fine assorted lot of Christian Virtues. For verily, the Preacher hath the goods.

And he said, Every Theological Seminary ought

to require of every Student that he shall serve for a year as an Auctioneer, and they should ordain no man who can not deliver Religion unto men who had no intention of getting it, and who are Tickled to Death over their Bargain. For thou sellest Good Stuff, and so do I.

And I meditated long on the words of the Auctioneer.

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SALARIES OF MINISTERS

Not long ago a clergyman was offered a college professorship. He declined it on the ground that his present occupation was yielding him $500 a month. But that was not in the pulpit. Ordained to spread the gospel, he had for some time been spreading plaster. An article in the *Homiletic Review* for December declares that more and more ministers are abandoning their calling every year to take up some trade. They can not live and support a family on the salary paid to a clergyman. Here is a class which might almost be called the forgotten class in the general readjustment of wages and salaries made necessary by the increased cost of living during the past ten years.

It is true that many of the churches have been moved to do their duty and have increased the salaries of their pastors. But the cases of hardship are still numerous, and the comparison of the money returns of clergymen with those of skilled and even casual laborers reveals some astonishing disparities. The writer in the *Homiletic Review* reduces the figures to a weekly basis and gets some surprising results. Thus the average weekly salary of a minister of the Baptist Church is $25. But even a hod-carrier gets more than $30, while a mason gets $51, a bricklayer $55, and so on. These later figures, be it noted, are also the average for the entire country. Everybody knows that the rates in various cities are very much higher. It would seem obvious that both justice to self-sacrificing ministers and a proper sense of the dignity of their profession duly impressed upon the churches, would lead to further steps toward making the salaries of clergymen more nearly adequate to their needs.—*New York Times.*

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"BACK TALK"

Every now and then we receive an anonymous letter signed "A Reader," "Subscriber," or something of the kind, taking issue with something the *Herald* has said. Now inasmuch as these letters which hide the identity of the writer are invariably letters of criticism, and sometimes rather sharp and unchristian in spirit, we take it for granted that their authors have the impression that the editor of the *Herald* is displeased with criticism. We wish that there were some way in which we could convince every reader of the *Herald* of how the very contrary is true. Instead of being displeased with criticism, we crave it. We want to know what our readers are honestly thinking. We want to know their reaction to the editorials and the articles which appear in the *Herald.*

No man has any business being in an editorial office who can not receive in perfect good humor any criticism or communication that comes. That is an editor's business. It would be impossible to edit a paper which would please every one. Furthermore, it would be impossible so to edit a paper that any one would be pleased with everything that appeared in it. So the wise editor wants to know what his readers are thinking and how they feel about every subject which he discusses. The editor of the *Baptist* puts it right when he says:

> "Back talk: We hail it with glee. Pats on the back are sometimes encouraging and occasionally soothing, but even a slap—an open and above-board one—is better than silence. Silence, eternal silence, is a cold, nerve-racking thing. It is the most potent vanquisher of a verbal enemy that we know of. It simply keeps him guessing. We don't want silence from our readers any more than a minister wants silence during the testimony service of a prayer meeting. We want to know what you are thinking about what we are giving you in the way of a weekly pabulum. We're trying to keep the denomination informed as to its incomings and its outgoings, and, as well, we aim to give some strong, spirit-life-building stuff. If you like it, we like to know it. If you don't, we don't mind knowing that, either. Talk back whenever you feel like it. It will prove one thing, whether you're right or wrong, and that is that our paper is being read."

Those are our sentiments at the *Herald* office. We are very sincere in our request that you "talk back." Do it kindly and in a broad and tolerant spirit if you can, but do it any way—unkindly if it takes that to relieve your feelings. But remember that we simply laugh at all anonymous letters and dump them into the wastebasket—and the more peppery they are, the more heartily we laugh. If you are not in earnest enough about a matter to sign your own name to it, you might as well not take the trouble to write us.—*Herald of Gospel Liberty.*

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SOME CORRESPONDENCE IN THE "REGISTER"

To the Editor of the Christian Register:

I have just read your editorial broadside in the *Register,* "Nine-tenths of Protestantism," and I think it is the best one you have written, and tells a truth a good many of us need to know.

As I told you, every church in this city takes the side of reactionary theology, except one man who has tried to have two kinds of members in his Baptist church, liberals and those not liberal. In this case the liberals are not allowed to vote, and their liberalism is a sad kind, the sort that says very mildly, "There is not a very serious conflict between evolution and fundamentalism." This minister is the only one they call liberal here, and he never says a word.

The leading church in the city, whose minister likes to have others say how liberal he is, has never yet heard that there are such people as fundamentalists in the world. He plays safe. The other churches are for it—some mild, others very heated.

Now in a condition like that, I feel, with you, that our duty is to carry the fight to them. Make them take a stand. Make these men who say nothing get on one side or the other.

Our Sunday evening group is getting larger and larger. We almost fill the church. They are mostly men, all kinds—business, professional men; and they want to know what is going on. In one office five Catholics who heard you spent the next week during working hours in deciding if they could be called liberal. If any one tells you people are not interested in the subject, I answer that I have one of the few evening Unitarian services. I get far more out than most churches do at their morning service—and the whole plan of talk revolves around one thing—a liberal must think straight in everything, and above all, in religion.

Charles J. Dutton.

Unitarian Church, Erie, Pa.

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To the Editor of the Christian Register:

I must take the time to tell you, after reading your fine editorial "Nine-tenths of Protestantism," that I, for one Universalist, agree entirely with you in this matter rather than with the position taken by the editor of the *Universalist Leader.*

I have followed your articles on this subject for many months with much interest and am persuaded that it is the moral duty of Universalists and Unitarians to let the world know the points of distinction between Liberalism and Orthodoxy, to refute the doctrines of the fundamentalists, and to present in plain language the position of those who approach religious matters from the standpoint of human experience and reason rather than dogma and credulity. We owe this to the honest sane souls who are repelled by "nine-tenths" of the churches and are groping for a reasonable and satisfying faith.

Edward A. Lewis.

Stamford, Conn.

Home and Children

NEW YEAR'S HYMN

Oh, forward, forward, turn thy gaze.
Lift up thine eyes and see;
The New Year brings untrodden ways;
Thy God shall walk with thee.

Cast not a pensive look behind
To count thy sorrows o'er;
The New Year comes, and will unbind
Of joys and griefs its store.

Put off thy garments soiled and worn,
Put off affliction's bonds;
And clothe thyself for New Year's morn
In raiment from God's hands.

The raiment of His righteousness
Thy God for thee prepares;
This New Year claim thy blessedness
And cast on Him thy cares.

Caroline Hazard.

* * *

BUREAU-CLEANING DAY

ROSA LEE looked out of the window and sighed, then she looked round her room and sighed again. Then she shook her head at Annabelle and said, "It's too bad, dear, but we can't go out walking to-day."

Annabelle's red mouth smiled just the same, but Rosa's didn't.

A large white Angora cat pushed the door open and strolled lazily into the room, waving its snowy tail.

"Hello, Flopsy!" cried Rosa in delight. "My! Don't you look handsome with your new pink ribbon round your neck! Well, well, what's this?" Her fingers touched something in the ribbon. "Here's a note tucked right into the bow:

"This is bureau-cleaning day;
Come and see me right away.
Merry magic you may see
If you'll help your Grandma Lee."

"Come on, Annabelle, we must help grandma," said Rosa, picking up her biggest doll. "Thank you, Flopsy, for being the postman," and she scurried down the hall to Grandma Lee's room.

"I upset a box of beads in one of the bureau drawers," explained grandma, "and I knew your quick little fingers could pick them all up for me."

Rosa sat down in front of the big mahogany bureau while grandma pulled out the first drawer and put it on a near-by chair. Rosa took the things out carefully and hunted for the little round beads that had rolled into the corners. Then she helped grandma dust the drawer and put the things back in neat piles.

"What's this, grandma?" asked Rosa as she put the last pile in place. "Here's a little box that was under the things. It has big letters on the cover, but I can't read the word. It's something about a cat, for the first letters spell cat and then there are three more letters."

Grandma Lee's dark eyes smiled, and she asked Rosa to get a newspaper. "Sprinkle some of what you find in the box on the paper and then call Flopsy," she directed.

Rosa opened the box and looked at its contents and found the dried and crumbling leaves of some herb that was still green.

Flopsy came running at Rosa's call, and when he smelled the herb he rubbed his nose in it, purred his loudest, rolled over and over, played with the paper and did so many funny things that Rosa couldn't help shouting with laughter.

"That's merry magic for kitty," said grandma, "for cats are very fond of catnip.

"Flopsy frolics, chases, plays,
Purrs and shows his cunning ways.
That's magic for Flopsy,"

sang grandma.

The next drawer held ribbons, snowy-white caps, a box of post cards and a few clothes. When Rosa was putting in the last things she asked, "What's this blue-and-white piece of cloth, grandma? Oh! It's a little dress, and there's white fur on the collar and cuffs. It's the prettiest little dress I ever saw."

"Well," said grandma with a smile, "I wonder if it will fit Annabelle. Suppose you try it on her and see how it looks."

"Just a perfect fit," laughed Rosa, and she quickly put the little dress on her doll. "Annabelle looks lovely in it."

"Dolly can smile,
Flopsy can purr;
Both little friends
Look well in fur."

Grandma hummed this softly as she got the next drawer ready.

"That was merry magic for Annabelle," said Rosa and made Annabelle bow politely by way of thanking grandma.

In the third drawer were snowy-white aprons, starched collars and fine laces. When Rosa had dusted the drawer and arranged the piles neatly she noticed something sticking out of a pile of aprons.

"I've found a book," she cried excitedly, "and it's full of pictures to color. There are flowers and birds and toys in it. What fun for a rainy day! But, dear me," and she looked very sad, "I haven't any crayons, grandma; mine are all used up."

"Search the magic bureau, dear,
Bright eyes may find something here."

Grandma cheerfully began on the next drawer while Rosa went to work again. Rosa was really having a very pleasant time.

The drawer was almost done, and Rosa's face grew more and more puzzled. "There aren't any crayons here," she murmured when she had put the last pile in place.

"Please hand me the piece of blue-and-white cloth at the bottom of that middle pile," replied grandma with a twinkle in her dark eyes.

Rosa carefully took the cloth from under the pile and unfolded it as grandma asked her to do.

"It's an apron," she said, "but it looks too small for you, grandma."

"Maybe it is," nodded Grandma Lee; "suppose you try it on."

"It has lovely white ties, and the blue feather-stitching looks so pretty," said Rosa, "and it just fits me. What a good pocket it has!" She put her hand way down in it. "Oh, there's something; it's a box; it's crayons!" she ended, and her face beamed. "Grandma Lee, you made this for me specially, and you were fooling me," she laughed. "I like bureau cleaning day. It makes you forget that it is raining, and I'm specially glad you wanted me to help you."

Rosa sat down to color the pictures in her new book while Grandma Lee went over to her big rocker with its blue-and-rose cushions and sang softly:

"Helping hands and shining eyes
Magic bring from gloomy skies.
Shining eyes and helping hands
Magic find in all the lands."

—*Youth's Companion.*

* * *

THE STUPIDITY AND SIN OF HURRY

Some of our ills are purely imaginary. There is that classic story of the stove. Or let me put it more accurately, the heretical stove. The story of the stove that got itself into a meeting-house. I am reminded of that story by a correspondent who recently sent me a clipping from some religious newspaper—whereabouts unknown—sharply assailing J. B. Briney as a heretic because of his championship of the organ! Now there was a time when the stove was as vigorously booted as was the organ. And with very much the same delectable logic. Said stove—coming to the point—had been voted in by a "brutal majority," the "weak brother" being shamelessly overridden. On the first day of its introduction it was bitterly cold. Yet instead of thankfulness for creature comfort there was the protest of an outraged minority. Most plaintive of all protests that of an elderly maiden who insisted that the heat of the stove made her "faint." Overcome at last she was carried out of the church house to be revived by the outside purer air—purer both literally and doctrinally. And the joke of it all, through lack of a stove-pipe, the stove hadn't even been set up!

But this sin and waste and stupidity of hurry is not in the least imaginary. It is as plain as a Cain-mark, and for everybody to see. Only everybody else being in the same predicament nobody takes time to look at the mark. "Step lively," "step lively," is not only the heart of the street refrain but the motif of all our music. A devil's contagion? We have all caught it.

I recall being, one time, in a certain city. It was a day's wait there to catch a night train out. I had nothing to do at all, nothing. Yet as I found myself on the street the fever of its hurry-contagion got in my blood and I found myself walking furiously fast, rushing from one street where I had nothing to do to another street where I had nothing to do, not even giving myself over to the luxury of window shopping. Just hurrying. Just a fool. In that particular instance a certain saving sense of humor came to me and I had sense enough left to laugh broadly at myself. Yet, often since then, I am sure, I have been hurrying with but only slighter definiteness of objective, only without wit enough to laugh at myself. I remember distinctly the case of a young physician in our little town whose Jehu riding was ever a fascination to my boy eyes. He would gallop past our house as if he had just received a summons to help put out a fire and an hour or so later would gallop back, horse foam flecked. In a single season he nearly wore down two horses! And what was he doing? Just galloping. He would ride out in the country two or three miles at break neck speed, then turn his horse and ride back again. Only in his case he did acquire the reputation of being a very "busy doctor," which was precisely what he was aiming at. But most of us have no such definite objective, we just gallop.

We're a galloping people. It isn't merely in that we are dashing about in automobiles. It is not evidenced solely in our railing against slow trains and slow boats and slow service. It is woven into the very texture of our actions and our thinking and our dreams. Time was when a letter was expeditious enough for most of us and we thought Uncle Sam's postman moved swiftly enough to bear to distant relatives the startling announcement that Eliza had cut another tooth; but now such momentous news must be carried by wire. A few years ago the enterprising shoemaker amazed us by his invitation to come into his shop and have our shoes repaired while we "waited." Nowadays you are invited to have your whole sartorial outfit cleaned and pressed while you wait. Just what shift is made to satisfy modesty in the interim I do not know. A six weeks' course in botany! A three months' correspondence course guaranteed to turn you out a scholar! And we have even come to churches built in a day!

What a sorry mess we're making of things. For youth has caught the disease and, instead of biding in content in school and college until foundations be laid, there is the rush of our youngsters into business lest all the plums shall be devoured before they shall arrive upon the scene. It is not fashionable, I know, to consider Germany as having a single excellence, but along with all the warnings of her sins has she not something to teach us? I think she has and among other things this: the thoroughness that comes only apart from hurry. Germans take their time. They are content to plod.

The crop from these seeds of hurry is not only superficiality but often downright immortality. Taking short cuts to wealth, craving to be rich over night, how much of honor's darkenings and the pollutions of fair names.

Even our positive efforts at cleansing and reform are made ineffective by this vice. We want to build temples of righteousness in a day and they can not be built in a day. We want to root out evil in a single eight-hour shift, evil that is centuries old, and it can not so be rooted out. And so because we can not make the world right, "while we wait," we give up and go treking off to join Elijah under the Juniper.

Alas! not even the sanctuary is inviolable. Here, too, hurry is enthroned. It is on record that a preacher, in a certain city, has come to a quite enviable prominence by preaching hurry-up sermons guaranteed to be never more than fifteen minutes long! And that Yale story—"How long shall I preach?" "As long as you will, but there is a tradition in this college that no spiritual good is accomplished after the first twenty minutes"—I've heard it at least a hundred times. Well, I dare say that for a sermon prepared in a hurry fifteen minutes is quite long enough. For a sermon whose subject is a caption from the morning newspaper it is decidedly too long. For a sermon thrown together by an "executive" pastor who is so busy attending committee meetings of various kinds and generally regulating the universe that he has no time in which to think five minutes would be ample. For you see, "I've got to attend this conference at two and am expected," etc. Too bad, little man. Too bad that the undertaker will some day be so brutally uncaring about how busy you are.

And all this rush and fever, with no resultant happiness, therein or therefrom. If we were happy in the scurrying there might be some excuse for it, but we aren't. Miss Repplier in the *Atlantic* has freshly reminded us of the story of the "Discontented Pendulum." The pendulum was reproved for its discontent and reminded what a pleasant window it had to look through.

"But what's the good," replied the pendulum, "of a window to look through if you can not stop now and then to look through it?" What use, indeed?—*The Contributing Editor, in Christian-Evangelist.*

Young People's Christian Union

THE DIRECTOR'S DATES

Dec. 31. All New England Get-Together, Portland, Maine.

* *

THE NEXT EVENT

Young People's Day, observed throughout our Church for many years on the last Sunday in January, has become a recognized factor in the building of a better and stronger Church for the years ahead.

"Children should be seen and not heard" is an outworn maxim, especially when the first word is defined to mean any one not old enough to vote. The young people of to-day are vocal in many fields of thought and action, and they will be heard and heeded more and more. This is as true in matters religious as in any other concerns of life. The immense increase in the membership of young people's societies in the churches is but one evidence of this. The advance began in our own Y. P. C. U. earlier than in the other Churches, but they have not been slow in following us.

These young people, because they are tremendously interested in religion, not for its own sake, but for what it can do to make the world what it ought to be and might be, have something to say that needs to be said.

Theirs is a fresh point of view. Their words will not have the authority of age and experience. But they will have the inspiration of the discovery of life, which each generation makes. Only theirs is more needed than the similar discoveries of their predecessors, for they have come into a different world, which some of their elders have refused to see or to believe exists. And the elders who know that the world is different are the most eager seekers for light, the most ready to listen to other seekers and thinkers, the last ones to say that the beginning of wisdom comes only with the hoary head.

What You Can Do

Give these young people a chance to speak their message, not only in their own meetings among their fellows, but in the morning service in the church. They have something to say that is worth hearing. They have not the preparation for speaking Sunday after Sunday as the minister has, but for a single service they can bring a message that the church may well hear.

They are thinking, and thinking deeply and seriously, and an opportunity to voice their thoughts will stimulate to clearer and more careful thinking.

Expect much from them. Only rarely will you be disappointed. You may not agree with all they say, but there is little to be gained from listening to one with whom you thoroughly agree.

Sermons

In some churches where there is no Union, and where the young people as a consequence have had little training in public speaking on religious themes, Young People's Day may be observed with a sermon addressed particularly to the young people. Every effort should be made, in co-operation with the officers and teachers of the church school, to secure the attendance of the young people. Then the sermon should be *to* them, not *about* them.

There are thousands of young people who have not started to think seriously about the problems of life and religion which confront them. They need to be stimulated to do so. Words from their own sort will do more along this line than sermons or addresses by their elders, however inspiring and stimulating the latter may be. But lacking messages from those of their own age, they need to be challenged to the task of thinking their way through the tangle of our present world, that never can get back to the old way of doing things that some call "normalcy," and that does not know how to organize itself for a better way of living.

We Need Your Help

The Young People's Christian Union needs the help of the church, not only in the financial way that has been so generously given, but even more in the way of encouragement and opportunity for service. Incidentally, the Y. P. C. U. as an organization will be strengthened thereby, but this is the last reason for giving the help needed. It is not for the sake of their organization, but for the sake of the thousands of young people who are the members of the Union, and of the thousands of others who have not had the benefit of that membership, that there is need for the observance of Young People's Day in whatever way may be the best in each local church.

And it is for the sake of the Church, as well as of the young people, that this help should be given. It is trite, but easily forgotten, that the young people of to-day will be the Church of to-morrow. They will also have entire control of the education, the business, the politics, of the world in the not distant future. If the Church is to continue; if it is to appeal to the young people of to-day as a living thing worthy of their loyalty; if it is to influence their lives and give them an opportunity to influence others, the Church of to-day must provide for them channels of self-expression both by word, through such services as those of Young People's Day, and the regular devotional meetings of the Union, and also by deed, sending these young people with their splendid consecration into the paths of service.

That, it may be remarked incidentally, but nevertheless emphatically, is one of the chief reasons for the creation of the office of Social Service Director in the General Convention's plan of reorganization, for the energy of the young people and their passion for service needs expert direction.

So the young people need your help, and the help of the Church. They need it that they may think clearly and think things through, not always along old lines, but toward the discovery of new truth and better ways of working. They need it that they may express their thoughts and emotions, for a repressed passion for service may be as dangerous to personality as some of the other repressions the new psychology has revealed. They need it that they may have opportunity to build on the magnificent foundations of Christian faith and loyalty and love that have been laid by the older generations a noble structure in which the Soul of Man may worship in the years to come.

Stanley Manning,
Director of Young People's Work.

Boston, Dec. 21.

For the Quiet Hour

Do what you can where you are with what you have.

Roosevelt.

The great souls never seek revenge, but live
To sweeten life, to give and to forgive:
Behold, too, how the camphor trees impart
To the biting axe the fragrance of their heart.

Edwin Markham.

God is the same forever: but that sameness is neither monotonous nor passionless; it is the constancy of a sleepless enthusiasm for men. "Goodness and mercy shall pursue me," says the Psalmist. God's love is earnest, as earnest as the deadly battle-hate —for the Hebrew word means that.

John E. McFadyen.

In such a case expectation is never disappointed. Fruit is expected, fruit is borne, and it comes also in the time in which it should come.

Adam Clarke.

The mountains of the sky ride down
Toward the setting sun,
A wind bestirs the thoughtful trees,
Another day is done.

Oft have I pondered in my mind
The secret of our worth;
Why some men's deeds die with the day
And some outlive their birth.

Then, as I watched the setting sun,
I heard a whispering tree—
"A man may live his life in terms
Of God's eternity."

B. D. Martin.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

THE CHRIST CRUSADE AND MEMBERSHIP IN THE W. N. M. A.

Christmas Day is the opening of the Christ Crusade and it will mark a new spiritual growth and development in our Church.

The W. N. M. A. must have definite objectives in this Crusade and they must harmonize with the purpose and spirit of the whole Crusade. Therefore let us begin to plan and outline our part so that we may work in harmony with the other departments of our Church, for the Christ Crusade, to succeed, must have the co-operation of every member and every department.

Missionary work is essentially Crusade work. Every live member will be a Christ Crusader. What are our objectives?

First, increased spiritual life, the awakening of deeper interest and the deepening of the spiritual life of our present membership. To do this we should make sure that every member of the local Circle is alive to the aims and accomplishments of our organization. When every woman knows what the local, state and national organizations are planning and doing, when each member knows the responsibility that is placed upon her and upon her Circle, she can not fail to be interested and alert to carry out those plans.

Secondly, a crusade for new members. Numbers always increase the enthusiasm, enthusiasm begets new ideas, and new interest, and those in turn mean increased activity and accomplishment. Nothing succeeds like success, and when we can make people feel that they can not afford to miss a meeting of the Mission Circle we have gone a long way toward making our Circle the most active organization in the church life.

If we make our programs more varied, if we make our meetings alive, teeming with enthusiasm, if we fill every moment with information about the work of our own Church or the progress of Christianity in the wide world, no one can go away apathetic or uninterested.

Attractive notices and unique invitations will catch the attention of some, and curiosity will sometimes draw in some who remain to work most loyally. Public programs and dramatic sketches will often arouse an interest and awaken the minds and hearts of some who have been indifferent. Many of these can be obtained at the Publishing House and lists of others can be obtained from Mrs. Cary, Miss Ellis or Mrs. Folsom.

Thirdly, the big aim which has been in the minds of some of our leaders is that of having every woman in the Universalist Church allied with the missionary work. This is an ideal toward which we can work. Perhaps the time is not ripe for that step in your church now. Perhaps it is. We can work for it and we can plant seeds of thought which will germinate and bring forth results in the near future.

Fourthly, a closer co-operation between the Mission Circle and the Clara Barton Guild, in program building and in active work, will tend to stir up more interest in the young people and make the step from one to the other as natural as the step from the Sunday school to the church.

Last but not least, as we analyze the subject of Membership do we not feel that, after all, it is a matter of individual responsibility? The national and state organizations can do only what the local Circles will let them. The local Circle depends upon the individual member. If each one of us would give a little more of time, a little more of thought and prayer, a little more of interest, what could we not accomplish! Let each member bring in just one more member and the Circle will be doubled. Shall we not have for our last objective, then, more personal consecration?

Yours for a Mission Circle growing in numbers, strength and accomplishment,

Josephine B. Folsom,
Chairman of Membership.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

HE BELIEVES IN GOOD INK

Borrow a good idea, if you like, from Dr. F. E. Wheeler, the energetic superintendent at Waterville, Maine. He has issued, for general distribution in his city, a handsome blotter, advertising both the church and the church school. Each recipient is likely to value the gift enough to give it a prominent place on his desk, and if he does he will be reminded frequently that the Universalist church school in Waterville meets for an hour each Sunday at 11.45 o'clock, that there are novel and interesting opening services, that there is a school orchestra, that there are graded lessons with excellent teachers, and that the minister's class invites all adults.

This is one example of the vigorous methods by which Dr. Wheeler is causing his school to grow in numbers and power. No doubt this superintendent will be willing to mail one of his blotters to any one desiring to know more of his plan.

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A WELCOME WORD FROM PROFESSOR POOR

One of our best superintendents lives at Galesburg, Illinois, and is dean of Lombard College. A favorable word in regard to our note-books from a man of his position and caliber can not but be exceedingly encouraging and helpful. We feel certain that many friends will be pleased to read the following extract from a recent letter:

"I greatly value the help afforded me by the leaflets sent from time to time for the superintendent's note-book. They are worth more to me than the material spread thinly over two square feet of space in many religious papers. In a school like ours, where every class is working on a different subject, the opening exercises present a real problem not solved by the ordinary 'helps.' May I suggest the song, 'The Son of God Goes Forth to War' as well adapted to the type of treatment given previously to 'Nearer, My God to Thee?'

"Very truly yours,

"Charles M. Poor."

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TO HOME DEPARTMENT SUPERINTENDENTS

In order to systematize and to vitalize the work of the Home Department, a Standard of Efficiency has been adopted.

This will give us a goal toward which to work. It is intended to be suggestive rather than mandatory.

Uniform report blanks will also be furnished for 1924. These will be furnished all state and local superintendents *free of charge.* Send to the General Sunday School Association, 176 Newbury St., Boston, Mass.

Local superintendents will report to their state superintendent on June 1 and Dec. 1.

State superintendents will report to the national superintendent on June 20 and Dec. 20.

The standard will lead the way, and the report blank will reveal the fact of our loyal, energetic stewardship.

Hoping for 100 per cent co-operation.

Yours in the work,

Rev. Sara L. Stoner,
National Superintendent.
Prospect, Ohio.

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PICTURES FOR OUR WORKERS

The Board of Foreign Missions has issued a series of pictures of our missionaries and equipment in Japan which will be of great help to Sunday school workers. One set will be sent free to each church applying. Additional sets may be purchased for fifteen cents each. These pictures will prove valuable for poster making. Apply to the Board of Foreign Missions, 176 Newbury St., Boston, Mass.

Among Our Churches

Church News and Interests

PERSONALS

Rev. Stanley Manning is in Cincinnati attending the Mid-Year Board Meeting of the Y. P. C. U. Dec. 27-29.

Miss Grace Nash of Cincinnati is giving a large house party for the officers of the National Y. P. C. U.

Rev. Willard C. Selleck, D. D., published in the Riverside (California) *Daily Press* recently an article urging adherence to the League of Nations and calling attention to Irving Fisher's book, "League or War," and to Thos. W. Lamont's article in the *Atlantic* for October on the economic salvaging of Russia.

Owen D. Young, vice-president and general counsel of the General Electric Company, chosen with General Charles G. Dawes by the Reparations Commission as American experts in the inquiry as to Germany's financial situation, is a loyal and active alumnus of St. Lawrence University and an attendant of the Church of the Divine Paternity, New York.

Said Rev. H. H. Niles of Denver in a letter dated Dec. 10: "It started snowing here Friday evening and let up some time last evening. What a sight the mountains will be when the mists lift and the sun shines upon them."

Dean John Murray Atwood, President of the Universalist General Convention, was in Boston Dec. 15, 16, 17 on business for the denomination. He preached at Haverhill, Dec. 16. While on this trip he received the sad news of the sudden death of his sister, Mrs. Will Manley of Canton, N. Y.

Illinois

Peoria.—Rev. B. G. Carpenter, pastor. Our fall season has been a success due largely to our new plan of conducting regular morning services. We have planned a definite line of work in religious thinking and culture for the season. Under this general head the sermons for each month gather around a certain theme. For December the general subject is "The Culture of the Soul." Scripture readings and daily helps are provided for every member of the congregation. All departments co-operate and classes are organized for the study of this subject. A men's class of twenty-eight members meets every Sunday morning to study the sermons and to report on side-readings. Thus far our morning congregations have not numbered less than three hundred and sometimes have been four hundred or more. The Sunday evening lecture services crowd the church. Our program for the season includes the best. Both morning and evening services are broadcast by the *Peoria Star*, W. G. A. N, and hundreds of people in surrounding towns hear our message.

Maine

Oakfield.—Rev. George S. Cooke, pastor of the First Church (Unitarian) of Houlton, Maine, is supplying the pulpit of the First Church (Universalist) of Oakfield this year. Oakfield is nineteen miles from Houlton. For the last three months Mr. Cooke has motored down every Sunday evening and held a service at 7.30 p. m. Hereafter he plans to go down on a week day and hold evening services.

Massachusetts

Cambridge, First.—On Dec. 5 and 6 the Ladies' Benevolent Society held their annual fair. Although the first day was very stormy over two hundred partook of the fine supper which had been prepared by Mrs. James Blair, chairman, and her efficient helpers. The fair was under the supervision of Mrs. George E. Huntley, and was styled "The Kalendar Karnival," each table or booth representing one of the months with appropriate decorations. A special feature was a "Remembrance Table," which was decorated in yellow and white tulips and Easter lilies. Many past members were invited and asked for an article or money for this table. The result was very satisfactory. The vestry was decorated in red and white—over 400 poinsettias being used, which were made by Mrs. Dam and Mrs. Perkins, who had charge of the general decorations.

New Hampshire

Nashua.—Rev. W. H. Morrison, D. D., pastor. The annual Christmas sale and supper of this church has just been held and like all its predecessors it was a splendid success. The tables in the parlors of the church were loaded with useful and fancy articles, just the thing for Christmas presents, and the dining-room had all that a hungry man could want. This church is famous for its suppers and the last one was as good as the best.

North Carolina

Outlaw's Bridge.—Mrs. Eliza Outlaw, one of the oldest members of the church at Outlaw's Bridge, whose connection with the Universalist Church goes back to a period long before there was an organization and church at this point, died recently at the home of her son, Mr. Magnus Outlaw. Mrs. Outlaw met a most painful accident about two weeks before her death, being run down by an auto and receiving injuries from which she could not recover. Death came as a blessd release from suffering. She was seventy-nine years of age. The Outlaw's Bridge church had been offered additional land to be used for a church cemetery but the committee had not as yet completed the arrangements for the deeding of the property. It was her request that she be buried near the church in the cemetery proposed and so a decision was reached and the work will go on as early as practicable. The funeral service was held in the church, the first ever held there, and the burial was made the occasion for acknowledging the acceptance of the offer of Mrs. Robert Maxwell to deed the ground for the cemetery. This public acceptance and appreciation was followed by a prayer for dedication and consecration of the ground for the purposes for which it has been given.

Vermont

Derby Line.—Rev. E. L. Conklin, pastor. The Derby Line church, in spite of many obstacles, has had a very successful year. A number of the workers have been ill and others have moved away, but the faithful few have been a little more faithful and the work in all departments has been kept up to standard. The recent bazar gave net proceeds of $345. The Sunday school has never been larger, taxing the present teaching force to the utmost. Sunday evening service is being held in our church for the first time, so far as we know, in union with the other churches of the community. On successive Sunday evenings services are held in the Methodist, Congregational and Universalist churches, the pastors being truly "brethren." An offering of $205 for Near East Relief has been made by the church, Sunday school and friends. All of our energy is now being turned toward a realization of the Christmas joy.

* *

MEMORIAL SERVICE TO DR. BISBEE

The memorial service for Dr. Frederick A. Bisbee at the Universalist Church in Arlington was a dignified and worthy occasion.

Dr. Bisbee lived in Arlington for many years. While he kept his membership in Roxbury, he and his family entered into the parish life at Arlington and were beloved by all the people.

The service was held on the afternoon of Sunday, Dec. 16, at 3.30. The days are so short that early in the service the slowly sinking sun came through the northwest windows, lighted up the organ and choir loft and gave a touch of peace and beauty.

The church was only half filled, as was to have been expected for an afternoon service just before Christmas. The following clergymen of the Universalist Church entered together, the first five taking seats in the pulpit: Rev. Charles F. Patterson, pastor of the church, Rev. F. O. Hall, D. D., Rev. George E. Leighton, D. D., Rev. Charles R. Tenny, D. D., Rev. Elbert W. Whitney, Rev. Harold Marshall, D. D., Rev. Hervey H. Hoyt,

Rev. Roger F. Etz, Rev. Lucius R. Paige, and Rev. John van Schaick, Jr., D. D.

Mr. Patterson conducted the opening service, Dr. Hall read the scripture and a poem, Dr. Leighton offered prayer. Mrs. Samuel T. Cushing furnished exquisite violin music, a soloist and the organist of the church assisted with beautiful and appropriate selections. Dr. Tenney and Mr. Whitney spoke and Dr. van Schaick offered the closing prayer and benediction.

The addresses were utterly unlike, both short, both moving and in good taste.

Both Dr. Tenney and Mr. Whitney were contemporaries of Dr. Bisbee and knew him from student days. Both attended Tufts College at the same time.

Few who heard Dr. Tenney's "Measure of a Man" and Mr. Whitney's personal reminiscences will ever forget them.

There was no excessive eulogy—simply the honest tributes of honest men to one whom they honored and loved.

John Bancroft Bisbee, Dr. Bisbee's son, was in the congregation.

* *

CHRISTMAS FESTIVAL FOR CHILDREN

A Christmas party for children was held Saturday afternoon, Dec. 15, at the Boston Y. M. C. Union, over six hundred children being invited. The children were from needy families and were selected by a committee organized for this special purpose.

Promptly at two o'clock, the festivities began. Rev. Christopher R. Eliot of the Bulfinch Place Chapel welcomed the children. This was followed by music, Christmas carols sung by the children, a Punch and Judy show and a magician. Through the kindness of Mrs. Charles M. Hammond and her friends, each child was presented with a toy in addition to the box of substantial clothing supplied by the committee. Then followed ice-cream and cake which was served to the children. Following the refreshments, the curtain went up on the stage and there appeared a wonderful Christmas tree with Santa Claus impersonated by John L. Dyer. This aroused great enthusiasm among the children.

This was the fifty-first year that the Christmas Festival has been held at the Union.

* *

HARVARD UNIVERSITY CHRISTIAN ASSOCIATION

The Harvard University Christian Association is organizing this year several deputation teams to be placed at the disposal of the churches of eastern Massachusetts. The deputation team is one of the most effective pieces of Christian service which college men render. Boys naturally look up to those who are a little older than themselves, and admire and imitate. It is therefore very helpful to bring them in contact with leading college men having Christian ideals.

On these trips, the men try to become as well acquainted with the boys as possible and in every way to exert the best possible influence upon them. Their purpose is three-fold: first, to start the boys thinking about their life work; second, to arouse their interest in school and college as a means of preparation; and third, to lead them to the Christian life.

The program of the work is adaptable to the situation. The usual plan for the week-end visit is as follows: The team arrives on Saturday afternoon and engages with the boys in some form of athletics. After a supper together, the men give short talks on various subjects such as "Why Go to College" and "A Christian on a College Campus," etc. The talks are followed by a social hour in which the men sing, tell stories, or put on some stunt. By the end of the evening, every boy is well acquainted with the visitors. The night is spent at the homes of some of the boys. Sunday morning the men take some part in the morning services and speak in Sunday schools. In the afternoon they either take the boys off on a walk where they acquaint themselves with the individual needs of each boy, or, a general meeting of the boys is held in which each man gives an inspirational talk.

Through trips such as this, friendships are often formed between the men and the boys which have an enduring effect upon both. The sympathetic influence of the former is at least a great step in helping the boy to find himself.

These teams are at the disposal of the churches of the state, north and east of Worcester. It is customary for the communities to which they go to defray their expenses.

A request for a team and a call for further information will receive prompt attention.

Alfred D. Phillips, Jr.
Chairman Deputations.

* *

CHURCH MEMBERS REPORTED IN 1923

Previously reported	1,620
Springfield, Vt.	3
De Funiak Springs, Fla.	1
Total	1,624

* *

CHRISTENINGS

Previously reported, 806. Springfield, Vt., 5. De Funiak Springs, Fla., 1. Total, 811.

Notices

MASSACHUSETTS UNIVERSALIST COMRADES

The annual banquet of the State Chapter will be held at the Boston City Club on Feb. 29, 1924, 6.30 p. m. Mr. Joe Chapple, the popular lecturer, and our own Dr. van Schaick have been secured as speakers. This should be our greatest get-together as Comrades. All local Chapters and Men's Clubs are requested to mark their calendars *now*.

James D. Tillinghast, Secretary.

COMMUNION SET

A trustee of a church which disbanded some time since has a Communion Set which he will gladly present to some active church in need of one. If your church can use it, write to Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston. Mass.

* *

NEW YORK FELLOWSHIP COMMITTEE

Letter of license as minister granted to Leonard Prater, Donald K. Evans, Doris Swett, Lucius Garner, H. Elmer Peters, Tracy Pullman, Charles Clare Blauvelt, Seth Brooks.

Ordination authorized of Hugh Emerson Lalone, Brooklyn.

Letter of transfer granted to Bert B. Gibbs, to Maine; Charles Kramer to Connecticut.

Accepted on Letter of Transfer, Galusha A. King, from Wisconsin.

George H. Bowers, Secretary.

* *

DOOLITTLE UNIVERSALIST HOME FOR AGED PERSONS, INC.

The annual meeting of the Corporation will be held at the Home in Foxborough, Mass., on Wednesday, Jan. 16, 1924, at 2 p. m. Each member of the Corporation shall be entitled to one vote either in person or by proxy, provided his dues are paid in full to the date of said meeting. At this meeting ten members shall constitute a quorum.

Leroy W. Coons, Clerk.

* *

MASSACHUSETTS W. U. M. S.

A Public Meeting under auspices of the W. U. M. S. of Massachusetts will be held in the Universalist Church, Brockton, Thursday, Feb. 7, 1924.

Obituary

Charles W. Arnold

Charles W. Arnold, one of the most active and best known business men of Haverhill, Mass., died at his home in Haverhill, on Thursday, Nov. 15, 1923, at the age of seventy years. To almost his last week he was strenuously engaged in the several lines which commanded his time. He was at the head of one of the largest wholesale leather concerns in New England, was president of Haverhill's oldest national bank, and was at the time of his going acting as receiver for one of the principal department stores in his city.

The funeral, conducted at the home by his former minister, Rev. Lreoy W. Coons, D. D., was held on Sunday afternoon, Dec. 18. Burial was in Linwood Cemetery. In Mr. Arnold's immediate family are his widow, Mrs. Mildred F. Arnold, three daughters and two sons.

Mrs. Anjenette Allen

Mrs. Anjenette Allen, a loyal member of the Friendship. N, Y., Universalist church, passed to the higher life Nov. 30, 1923, aged eighty-six years.

Her husband, Mr. H. Perry Allen, was a helpless paralytic for eight years before his death, which occurred nine years ago. Soon after, Mrs. Allen became a cripple and her last years have been those of weakness and suffering. Through all these years of trial her faith was her strong support. The funeral service was held in the church Dec. 2, conducted by Dr. Todd of Whitesville, N. Y.

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The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

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"You say you come from Detroit," said the doctor to his fellow-passenger, "that's where they make automobiles, isn't it?"

"Sure," replied the American with some resentment, "we make other things in Detroit, too."

"Yes, I know," retorted the doctor; "I've ridden in 'em."—*Store Chat.*

* *

Lawyer: "Well, what shall we ask for—trial by judge or jury?"

Client: "Take the judge, Doc. I've done plumbing for nearly everybody in this town."—*Colonel.*

* *

"Sam, do you solemnly swear to tell the truth, the whole truth, and nothing but the truth?"

"Ah does, sah."

"Sam, what have you got to say for yourself?"

"Well, Jedge, wif all dem limitations you have jes' put on me, Ah don't believe Ah has anything at all to say."—*Rochester Times-Union.*

* *

"Thirty shillings a week," says the *Times*, "is a 'satisfactory' minimum wage." The Times is owned by a gentleman whose income is more than thirty shillings an hour."—*London Herald.*

* *

A little fellow was learning from his aunt about Grant, Lee and other famous leaders of the Civil War. "Is that the same Grant we pray to in church?" he inquired innocently.

"Pray to in church? You are mistaken, dear," said the aunt.

"No, I'm not," he insisted, "for during service we always say, 'Grant, we beseech Thee, to hear us.' "—*Boston Transcript.*

* *

A certain mayor in the West, whose period of office had come to an end, was surveying in a wise way the work of the year. "I have endeavored," he said, with an air of conscious rectitude, "to administer justice without swerving to partiality on the one hand, or impartiality on the other."—*Harper's Magazine.*

* *

We wish to Announce to the Public AN OLD STORE—BUT A NEW POLICY.

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"Susie," said the girl's mistress, "go and see if the cake's done. Stick a knife in it. It's done if the knife comes out clean."

Susie departed. Some minutes later she returned beaming.

"The knife came out as clean as a whistle," she said, "so I stuck the rest of the knives in it, and the forks and spoons, too."—*London Opinion.*

Seeing Straight in the Sunday School

The Observations of Uncle Hezekiah

By George Ezra Huntley

In Uncle Hezekiah Harbinger, Dr. Huntley has created a new and wholly delightful character whose shrewd pithy counsels will bring hope and inspiration to Sunday school workers everywhere. Originally published in the Sunday School Helper.

I want to express to you my very great appreciation of your "Seeing Straight." In sentiment, form and language, it is a fine addition to our Sunday school literature. More power to you! Keep right on!—*Rev. R. J. Mooney, D. D., President Maine Universalist Sunday School Association.*

These are remarkable sketches, vivid, apt to the hour, inspiring to the workers in our schools. It was hard to part with the good man when he "finished his course." We feel assured that his dear old soul will go "marching on" in the memories of many a busy worker.—*Rev. John Coleman Adams, D. D., Editor Sunday School Helper.*

In "The Uncle Hezekiah Stories," Dr. George E. Huntley has made a most unique, interesting and practical contribution to the literature of Religious Education. He has brought to bear his own broad experience and wide observation, combined with a novel method of presentation. Officers and teachers will read with interest and profit.—*Robert C. Parker, Chairman Northfield Conference on Religious Education.*

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This is a book pastors, Sunday school superintendents, and teachers will read. In most attractive story form the author presents situations which offer to any Sunday school worker valuable suggestions—sane solutions of real problems. The counsel given is rooted in sound psychology, vital pedagogy, and accurate knowledge of the essentials of an efficient leadership.—*Rev. W. Edward Raffety, Ph. D., Editor-in-Chief of the Sunday School Publications of the Baptist Church.*

Few, if any, of our American Sunday school leaders have manifested a higher ability to "see straight" with reference to the needs and possibilities of the modern Sunday school than Dr. George E. Huntley, and one of the ways in which he has greatly helped the cause is by writing such charming stories on Sunday school work. I consider his "Uncle Hezekiah" one of the most delightful characters in recent literature, and those who will get acquainted with his homely philosophy of life will be not only interested, but uplifted. There is vast wisdom linked with the bubbling humor and good fellowship of these stories. In some ways "Uncle Hezekiah" reminds us of "David Grayson," but as a driving force for pastors and Sunday school workers, he is in a class by himself. It would be hard to think of any home, which is still interested in good things, where "Uncle Hezekiah" would not be a welcome visitor among young and old. Be sure to get this book.—*Rev. Paul S. Leinbach, D. D., Editor Reformed Church Messenger, Philadelphia, Pa.*

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